

# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION  
MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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PUBLISHED JOINTLY BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY, THE AMERICAN BAPTIST HOME MISSION SOCIETY, THE AMERICAN BAPTIST PUBLICATION SOCIETY, THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, AND THE WOMEN'S BAPTIST FOREIGN

MISSIONARY SOCIETY OF THE WEST

CORRESPONDING EDITORS FOR THE SOCIETIES : REV. S. R. WARBURTON ;  
C. L. WHITE, D.D.; HOWARD WAYNE SMITH, D.D.; FRANCES M. SCHUYLER; E. JEAN BATTY  
ADDRESS ALL COMMUNICATIONS TO MISSIONS, FORD BUILDING, BOSTON, MASS.

# The Publisher's Page



Are You Working for a Larger Club this Year?

## Suggestions for the Church Calendar

THE following notices illustrate how some pastors and club managers are using the calendar to create interest in MISSIONS. These help to get the desired results.

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BUILD A LITTLE FENCE OF TRUST  
AROUND TODAY;  
FILL THE SPACE WITH LOVING WORK  
AND THEREIN STAY.  
LOOK NOT THROUGH THE SHELTERING  
BARS UPON TOMORROW;  
GOD WILL HELP THEE BEAR WHAT  
COMES OF JOY OR SORROW.



DR. FRANKLIN BESIDE A STREET CAR IN SAPPORA, JAPAN



A FIRST CLASS JAPANESE HOTEL AT OTARU



VOL. 4

APRIL, 1913

No. 4

## What He Who Runs May Read



HE celebration of the Livingstone centenary was the most important event of the past month. The life of the Apostle to Africa has been studied by many thousands of people during the past six months, and the attention of the Christian world has been called to the extraordinary character and work of Livingstone. Such study and contemplation of one of the world's rare characters cannot fail to make for less selfish and more consecrated living. The lessons of faith and prayer which are outstanding in that life will not be lost. The sublime courage and fortitude and determination which held the man to his task will inspire like qualities in young men and women who will some day be heard from in foreign or home fields. The example of Livingstone is a sacred legacy to the world.

\* \* \* \*

The report of the conference at Rangoon, in which Dr. John R. Mott represented the Continuation Committee of the Edinburgh Conference, emphasizes the closer cooperation of all missionary agencies in Burma. Similar reports come from China and Japan. The Christian missionaries and the converted heathen are one in the conviction that the Christian forces must work in solid phalanx.

\* \* \* \*

So far as is known, no American missionaries in Mexico have lost their lives during the recent revolution and sanguinary struggle in the capital. Of course all operations have been interrupted, and missionary work has been involved in the general distress and disturbance; but now that the worst seems to be over, there will be special need of missionary effort. The chief thing the Baptists have to do in Mexico City is to give Dr. Conwell the hospital equipment he needs. He has remained at his post and rendered large service. There never was such a chance to impress the Mexican people with the value and disinterestedness of Christian service as at present; and the one medium is a hospital building worthy of the Northern and Southern Baptists, who should be one in this movement. A gift of \$200,000 for such a hospital would mean more to our cause in Mexico than ten years of ordinary effort. Where is the man of combined vision and wealth?

The Balkan-Turkish war has apparently run its course. Turkey's appeal to the powers to settle terms with the victorious Allies was the easiest way out after the failure of negotiations in London. Turkey will have nothing left in Europe save Constantinople and a strip of territory to the west of the capital. A freed Macedonia will present new opportunities for Christian missions. Robert College is the conspicuous Christian institution in that section of the world, and there is every reason why the Congregationalists, Presbyterians and Methodists should greatly extend their work in all the territory of the Allied States. The Methodists already have plans laid for advance work in Bulgaria, Albania, and Macedonia, and in Asiatic Turkey and Palestine as well.

\* \* \* \*

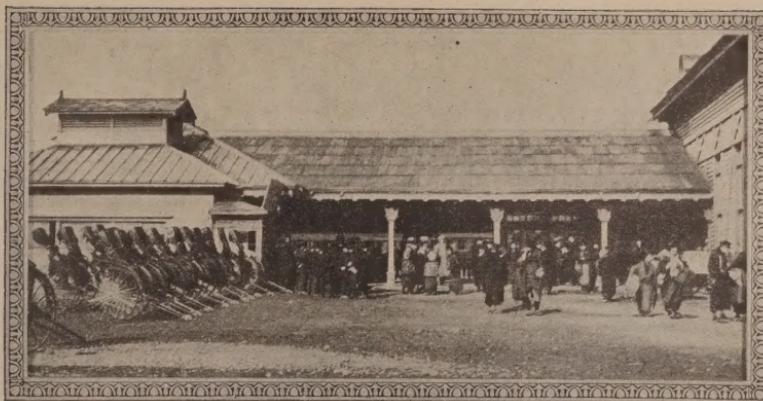
Plans are under way to make a missionary and evangelistic agency of the Panama Exposition in San Francisco in 1915. The Federation of Churches has been asked to serve as a centralizing agent in the movement, which contemplates evangelistic meetings, religious headquarters, an extensive missionary exhibit, and indeed a comprehensive presentation of all phases of Christian work.

\* \* \* \*

The significant event in China is the reelection of Yuan Shi Kai to the presidency by an overwhelming vote. This was a foregone conclusion, for there is no other man in China capable of leading in the present critical conditions. It must be confessed that Yuan Shi Kai has proved himself to be a statesman and commander. The visit of Sun Yat Sen to Japan has been given a political significance, and it is said that his special mission was to secure the recognition of the Chinese Republic by Japan, and to cement the relations between the two countries. China is still surprising the pessimists, who predicted the downfall of the new régime. Our missionaries, we are glad to say, are nearly all among the optimists. The financial rocks are the chief perils in China's course.

\* \* \* \*

MISSIONS presents a full table of contents this month. The last number was pronounced by many to be the best of all, and it was full of good things; but we hope that the reader will find this issue not less interesting. No one will fail to read the first article, by Secretary Franklin, who is one of the travelers quick to see the vital things and apt to tell about them. We have another set of his Travel Notes for May next. We learn some significant facts about our churches, and then get a report of a Conference in Rangoon, which prepares us for the sketch on Seven Years of Foreign Work at Home, in Scranton. Then we go back a century and note some beginnings, fixing some centennial dates in memory. We attend a campaign meeting, so as to have some idea of how the Three Million Dollar Campaign was conducted. A capital story which Dr. Headland told waits for another number. Next we travel a bit with the Chapel Car, and see how its work fits in with the Arizona needs. The editorials treat of a number of topics, and can be skipped, if you wish to go on rapidly to the sentences from Dr. Barnes' book on home missions. The story of the Tokyo Tabernacle cannot be skipped, any more than the Indian sketch of Keams Cañon, the Oriental Press items, or the pages devoted to the women's home and foreign work, and the field news of the Societies. So the door is open wide to all the interesting things in April MISSIONS; and it is merely suggested that the May Anniversary number will be even better.



RAILROAD STATION AND JINRIKISHAS AT SAPPORA, JAPAN

## Notes from a Secretary's Diary

By James H. Franklin, D.D.



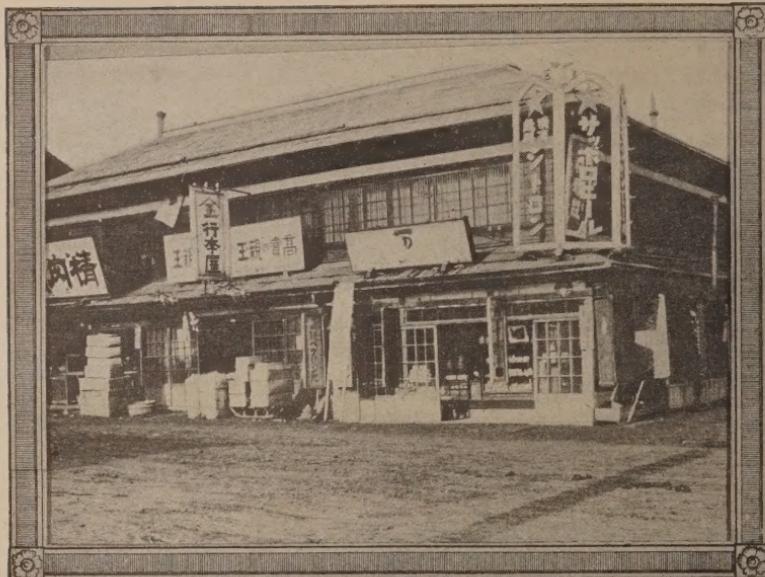
**I**N and around Morioka and Sendai the Japanese life is preserved with greater loyalty to old ideals and traditions than in the cities to the south. This is especially true in Morioka where there are no foreigners besides our two missionary families. Excepting the railway station and a few modern public buildings, the city's appearance is as it was in the old days. The dress of the people is unchanged and the home life is much as it was a hundred years ago.

It was fortunate for the visitors that they were received into some of the delightful Japanese residences. Of course, shoes were removed at the door, and custom required that all should bow frequently upon knees and hands with faces close to the mats. It is awkward for a Westerner to sit on his feet during the tea and talk around the hibachis until time for a visit to the exquisitely beautiful gardens filled with dwarfed trees, flowers, stone lanterns, small lakes, running water and rustic

bridges. The Japanese are lovers of nature and they know how to take even the knotty logs from the forest, the crooked cedar branches, the dwarfed oak and pine trees and use them all in artistic decoration.

But a secretary is not sent to the field for tea and talk around the hibachis (fire boxes). That beloved sky pilot to the Japanese, Rev. E. H. Jones, is waiting on the Mito field. Everyone will tell you that Mr. Jones is a missionary twenty-four hours of every day, at the preaching places, on the streets, on the trains, in the hotels, wherever he is. Perhaps no missionary in Japan holds more conferences with evangelists on his field, does more personal work, distributes more tracts and sleeps in more Japanese inns. We are indebted to him for two nights and four meals (chopsticks, rice and raw fish included) at unspoiled Japanese hotels in towns where the sight of foreigners attracts a multitude of youngsters who follow down the streets and over the hills until the sun is low.

No one can journey long with this devoted missionary without feeling the heart warm with admiration. His work is helping to leaven the lump in Japan. And while the leavening process is going on, brands are being snatched from the burn-



TYPICAL STORE IN OTARU, JAPAN

ing. The girl in the congregation last night, with sad face, was once in jail, a discarded wife and the mother of a new babe, disgraced in the eyes of the people and despairing, when the gospel reached her heart. She now lives a lofty life while she labors for a few sen a day to support her child and herself. The man who slipped out before we could bow low to him has a story like one of Hadley's Water Street converts. The girl of fair face and graceful dress is the daughter of the proprietor of a house of geisha girls. Like a lily that lifts its head above the mire, she keeps her own name untarnished while she continues in such an atmosphere for the sake of reaching her father. There is salt among the Japanese.

Kyoto is a most interesting city. Here was the residence of the Emperor until a few years ago, and here was the residence of the Shogun. The decorations in their palaces show to what extent the Japanese loved the artistic and triumphed in it even in the old days.

Here in Kyoto is one of the four Imperial Universities, as well as Doshisha University, whose founder's name, Joseph Hardy

Neesima, is known in all Christendom. It is well known that Neesima worked his way before the mast from Japan to Boston, where he became the protégé of Mr. Joseph Hardy. Upon completing his education he returned to Japan and established a Christian institution whose influence in the Empire has been immeasurable. The Baptists are not strong in Kyoto and just now no missionary of our denomination is in residence there, in spite of the large opportunity to reach the students who go out every year to positions of leadership in the nation.

Just now Rev. R. A. Thomson of Kobe keeps in touch with the Baptist church and pastor at Kyoto.

That man Thomson has his hands full. First, he is mission treasurer, and his fellow missionaries are sure he is just the man for this difficult post. Yet he has seen two churches in Kobe housed in splendid buildings within recent years and he gives oversight to the flourishing work in the far-away Liuchiu Islands. Mrs. Thomson's kindergarten is crowded twice a day with bright Japanese boys and girls whose lives are receiving the Christian

impress. At the morning hour the several rooms are well filled with children of prosperous families who pay tuition. In the afternoon the same trained Japanese kindergartners have large classes of poor children who can pay nothing. The story of the "Lady of the Decoration" is being repeated in a hundred places in Japan, and it loses none of its charm.

Osaka is a hustling commercial city of more than a million people, whose population increases about thirty-five thousand annually. More than two hundred thousand people use the Osaka trolley cars every day. Here Rev. and Mrs. G. W. Hill and Rev. J. H. Scott are missionaries in the regular evangelistic work, while Miss Mead conducts the Bible Training School for women and Mrs. Tuxbury leads a band of Bible women in their work for the regeneration of a city. The recent death of the beloved Mrs. Scott is a serious loss to the Christian forces as well as a keen sorrow.

At Osaka a large company of missionaries of many societies were meeting at a gathering of the Central Japan Missionary

Association. It is delightful to find all over Japan the heartiest fellowship and most cordial cooperation among representatives of nearly all the evangelical bodies. Their concern is to plant Christianity in Japan. In this conference at Osaka there was superb optimism. A veteran said: "Missionaries have simply to stand back and watch the movements of the Spirit of God—movements under the surface and over the surface. It is not the missionary at work, nor the church at home at work. It is God behind the movements in Japan. God is marshalling his forces." I believe the veteran missionary was right. God does appear to be moving in the life of Japan in wondrous manner.

Down at Himeji is the most artistic of all the artistic old daimyo palaces that crown hilltops so majestically here and there in Japan. It is called the Castle of the White Stork. Six hundred years ago it was erected and today the Imperial Government keeps it as white and dazzling as ever it was when pagodas and palaces were built on the same graceful lines. From the tower of the castle one may look



GOING TO THE TEMPLE, TOKYO

out upon a dozen villages in which Rev. and Mrs. F. C. Briggs are at work, not to mention scores of places beyond the mountains. That man Briggs is another sky pilot of the first edition. The Kingdom is coming here as well as in other parts of Japan, and its coming is being hastened by the girls' school in Himeji, which is conducted by Miss Wilcox and Miss Rumsey. But the school needs new buildings.

Christians were despised and persecuted. Today Christianity has not only been recognized but has come to a place of respect and honor in the minds of the educated. Strong independent churches are found in numerous centers. Christianity is known widely as the synonym of righteousness. Missionaries say there has been a great change in the attitude of the people within recent years.

There are eighty-five thousand members



MRS. FRANKLIN AND ICHI, SERVANT, AT THE HOTEL IN TAIRA, JAPAN

These hurried notes have touched only special fields. What of the outlook for Christianity in Japan? From my viewpoint the situation is full of encouragement, and much that gives me hope has come direct from representative Japanese gentlemen who have no connection with the missionary movement,—publicists, educators and business men. There are no signs of an immediate universal acceptance of Christianity, but it is certain that it has been and is a leavening force in society and that it is being widely studied.

Forty years ago there were wooden sign boards in many places that told of the laws prohibiting Christianity, which was supposed to be opposed to that which the Japanese considered dearest in their life.

of evangelical churches in Japan, and there are multitudes whose lives have been touched by Christianity in one way or another who have not united with any church. The progress of Christianity is not to be measured by church membership.

A professor in the largest university in Japan told me of how Christianity has given absolutely new content to such words as *love* and *righteousness* and how it has been a leavening force in thought and life, reaching even the leaders of Buddhism and compelling great changes in their customs and teachings. This same man, a graduate of Harvard University, was sure of the final acceptance of Christian principles by the Japanese.

"Great Righteousness" is the slogan



MISSION RESIDENCE, HIMEJI, JAPAN

of the present Emperor's reign. It is significant that so many leading men are seeing that righteousness is essential to higher development. It is also significant that many are seeing that better religious thought is necessary to progress in morality. This sentiment was expressed to me by one of the leading men in the Empire. This same distinguished gentleman informed me that many of the educated classes are thirsty for new religion, though he himself is not an avowed Christian.

Many are studying religions with a desire to find something better than their old systems. I was told that two volumes of Prof. William James' "Varieties of Religious Experience" in the library of one of the great universities had their covers almost worn off from much reading.



PREACHING HALL AT IKUNO, JAPAN

Representative Japanese, some Christian and some non-Christian, have forced me to the conviction that the Kingdom cometh in Japan, though it cometh not with observation.



HOUSE OF MR. AND MRS. KINDAICHI, MORIOKA, JAPAN

# The Financial Ability of Our Churches

By Rev. E. T. Tomlinson

EXECUTIVE SECRETARY OF THE MINISTERS AND MISSIONARIES BENEFIT BOARD OF THE NORTHERN  
BAPTIST CONVENTION



MONG the investigations which I have been making in the conditions which confront the ministry of today is that of the ability of our churches to support the ministry as well as to provide for the missionary enterprises of the denomination at large. The discovery of the financial conditions in a large part of our churches is somewhat startling. Indeed, the cause for surprise sometimes is not that our churches do not give more, but rather that they give so much. In this particular, of course, I am writing of churches collectively and not of individual givers.

Two inferences are to be drawn from the table given below. The first is that the financial inability is real in many churches; and the second is that the present condition among many is doubtless due to a lack of development.

Many churches are prone to reverse the order of the steps by which successful work is accomplished. "Our field is a difficult one." "We are facing a very perplexing problem." "We need a pastor who will build us up." These and similar statements are often heard from good people who do not realize that no church ever yet solved the problem of its own success by answering the question "What is to become of us?" When the body begins to ask the question, "What is to become of others?" it not only finds a solution for that problem, but one for its own as well. It is as true of churches as it is of individuals, that the one which aims first to save its own life shall lose it, while the one that is willing to lose its life for the sake of the Master and the gospel which he preached, thereby finds its own life enriched.

In the table which I am presenting, the figures may be relied upon as approximately

correct. The proportion of churches even in our older states which are not able to raise sufficient money to support a pastor is one of the matters frequently forgotten or ignored in referring to the wonderful growth of the denomination. It certainly has its part also in a study of the problems of the ministry. It is comparatively easy to take the numbers of our churches and then the numbers of our ministers and conclude that there are not enough of the latter to supply the former. But have you ever thought how many churches there are in every state which do not even have regular services? How many churches in Illinois, for example, have a preaching service once in two weeks or once a month? And similar questions might be asked with somewhat surprising answers even in our oldest states.

In order that the matter may be placed above guess work, I am calling the attention of the good people of our denomination to the tremendously suggestive facts which I have gathered and incorporated in the following table. Think of it. Outside of Chicago only twelve per cent of the churches in Illinois raised as much as \$1,200 per year for the support of the church and its activities. Even in the wealthiest of all our states, New York, only thirty per cent of the churches of our denomination raised that amount for their annual church budget. Is it surprising that after long service and lives of usefulness there are so many of our heroic preachers who find, in temporal affairs at least, there is little light at eventide?

We give below the percentage of churches in each state that raised less than \$1,200 for the entire budget for the support of the church, including salary of the pastor, expenses of the Sunday school, young people's societies, etc. In this table the colored, Swedish, Danish, Norwegian churches, etc., are not included for the reason that it was desired to ascer-

tain the facts concerning the condition of our stronger churches.

Idaho, 90 per cent; North Dakota, 90; South Dakota, 90; Illinois (omitting Chicago), 88; Nebraska, 87; Kansas, 87; Indiana, 86; Colorado, 85; Vermont, 84; Michigan, 83; Washington (East), 82; Illinois (including Chicago), 82; Maine, 80; Iowa, 80; Ohio, 79; Wisconsin, 79; New York (omitting N. Y. City and Brooklyn), 77; Arizona, 76; Northern

California, 74; Washington (West), 73; New Hampshire, 71; New York (including N. Y. City and Brooklyn), 70; Minnesota, 68; Montana, 62; Connecticut, 58; New Jersey, 47; Southern California, 45; Rhode Island, 45; Massachusetts (omitting Boston), 40; Massachusetts (including Boston), 37.

These figures may well give us something to think about.

*New York City.*



## Edinburgh in Rangoon

By Rev. D. C. Gilmore



HE Judson Centenary year has been inaugurated by a scene bright with promise for the second century of Protestant missionary operations in Burma. Representatives of practically all the Protestant missions working in Burma have met in conference as allies, to face together their common task. On the 14th, 15th and 16th of January, Dr. Mott, the Chairman of the Continuation Committee appointed by the Edinburgh Conference, was in Rangoon, meeting with representatives delegated by the various missions. Before the Conference met, a business committee had selected the questions to be considered here. They were: Comity and Cooperation, Survey and Occupation, The Native Church in Burma, Native Christian Leadership, Christian Education, Christian Literature, Evangelization, and Training of Missionaries.

Papers had been prepared on each of these subjects by the best missionaries (I should say, some of the best) of the various societies working in Burma. These papers had been circulated to the delegates, and carefully studied by them.

On the floor of the Conference, the writer of the paper on a subject introduced his subject in a ten-minute speech. Then it was freely discussed by the delegates, under the five-minute rule. Few men used up their time; the speeches were as a rule brief. Committees had been appointed to sum up the sense of the Conference on the several topics, as expressed in the discussion. On the last morning of the Conference, these committees brought in their reports. In so far as these reports were found to express the practically unanimous sense of the Conference, they were passed and adopted as the findings of the Conference. Nothing to which there was any serious objection on the part of any section was passed at all.

It was a remarkable body. The leaders of the Christian forces of Burma were there. There was the Bishop of Rangoon, the District Superintendent of the American Methodists, the Superintendent of the English Wesleyans. From our Baptist body there were such men as Smith, Nicholls, Bushell, Kelly, Armstrong, Cummings, and such women as Miss Fredrickson and Miss Putnam. The native brethren were represented too. Mr. Ah

Sou, whom many of your readers know, was there, and several others. The spirit was as remarkable as the composition of the body. There was perfect love and harmony. Everybody respected his neighbor's point of view. Nobody was asked to surrender or compromise his convictions. Our purpose was to go together as far as we honestly could; and at the close of the Conference we were all surprised to find how far we had been able to go together.

The findings of the Conference will be of value to the various missions and missionary societies represented, expressing as they do the united judgment of the Protestant missions working in Burma.

The finding on Survey and Occupation is important. The Conference found, among other things, "That there still remain large areas practically unoccupied by foreign missionaries, and only scantily occupied by native helpers, viz., six districts in Upper Burma, and four in Lower Burma, in which there is no resident foreign missionary for Burmese work, and nearly the whole of the Arracan Division. . . . That there are numerous hill tribes and other animistic races who are, as yet, almost or entirely unreached by missionary effort, and that in the absence of any higher or more spiritual religion, these races are gradually drifting into the dominant Buddhism of the country." In respect to the occupation of the field, the Conference recommended, "That every effort be made to secure additional funds and workers for the immediate or early occupation in force of the area still unoccupied or practically unoccupied. That a special effort be made for the animistic races of Burma in this critical stage of their development. That in the areas now occupied, both urban and rural, it is essential that the present staff be so strengthened that, without weakening in any sense the present educational phases of missionary activity, it may also be possible largely to increase the number of directly evangelistic missionaries and to emphasize aggressive evangelistic methods."

In discussing the Native Church in Burma, the first question was, What changes in organization and forms of worship are necessary to adapt the church

to the people of Burma. The native brethren were called on to speak first to this question. The native Baptists began. It was an impressive moment as they arose one after another and declared that no changes were necessary. The Conference found accordingly. The Conference was profoundly impressed with the development of self-support and autonomy among the Karens.

In the matter of Native Christian Leadership, one of the findings ought to lead to the introduction of a new policy on the part of our own society. "It is clearly recognized that men are now needed [i.e., in evangelistic work] of higher attainments, capable of using helps in the English language in preparation for their work. This conference advises the enrichment of the curriculum in theological schools to afford facilities for such training in English, and provision of higher salaries in the case of better qualified men who are found competent to become personal assistants to the missionary or even substitutes for the missionary himself."

The time honored question of Education vs. Evangelization was of course up. In a way, this is a closed question. There is no longer any question of the necessity of education as a part of mission work. Missionaries who are themselves engaged entirely in evangelistic work declared emphatically that they believed in the Christian schools, and would not close a single school; missionaries engaged in educational work recognized heartily the primacy of evangelization, and the need for a very great extension of evangelistic work. Findings on Christian Education and on Evangelization were passed unanimously.

In respect to Education, the Conference recognized as the aims of Christian education, the conversion of the pupil, the formation of the Christlike character, and the training of Christian leaders for the church and society. The "leavening process" was not overlooked, but it was felt that the aims held in view by educational missionaries should be those stated above, in the order in which they are stated. The "leavening process" will then take care of itself. It was found that "the success of the past, and such favorable condi-

tions as, *viz.*, a literate people, absence of caste, freedom of the women of the races of Burma, not only justify but demand an increased effort in Christian education that will insure its continued progress." It was also suggested that the various missions working in Burma might cooperate in a Christian college. This matter was regarded as demanding mature consideration.

With reference to Evangelization, the Conference took no pessimistic view of what has been done. "In the opinion of the Conference, the number of converts gained year by year, as well as the total number of native Christians, has (speaking generally) kept pace with the number of native Christian workers." Another finding, in which all agreed heartily, is: "While this Conference recognizes the value of mission schools as an evangelizing power, it feels that greater emphasis should be laid on the direct presentation of the Gospel to the unevangelized masses of the people, through missionary and native worker, both male and female."

In the matter of Christian Literature, it was felt that much needs to be done, and that efforts should be made to secure the services of such as are able to write acceptably in the vernaculars, both missionaries and natives.

With reference to the training of missionaries, it was recommended, "That Mission Boards at home should provide missionaries designated to Burma with detailed information regarding the special requirements needed in this field, in order that they may before sailing avail themselves of facilities for self-equipment at home. The special acquirements necessary for a missionary in Burma are a knowledge of Buddhism and Animism; but in common with other fields in India this field demands of its missionaries a knowledge of the elements of hygiene and medicine, of the theory of teaching and of book-keeping, while the study of phonetics at home will be found invaluable."

Perhaps the most far-reaching thing in the whole Conference was the action taken on Comity and Cooperation. Here we surprised ourselves. We even surprised Dr. Mott, which is not an easy thing to do. Here in Burma the matter of cooperation and comity was supposed to present peculiar difficulties, owing to the fact that the two leading bodies are the Baptists and High-church Anglicans—bodies which are not supposed to have any great affinity for each other. Yet here in Burma we found it possible to do what no other similar conference in India has done—lay down a doctrinal basis of unity! We declared ourselves to be "united in belief in the divinity of our Lord Jesus Christ, as expressed in the Apostles' and Nicene creeds, and in the conviction that Holy Scripture doth contain all things necessary to man's salvation."

In this union the Conference voted to establish a "Council of Christian Missions in Burma." This will represent all missionary societies and church organizations working in Burma so far as they desire to be represented on it. It will take up all questions arising between different missions which may be referred to it for advisory action. It will have no legislative or mandatory power. It will organize sub-committees to consider various aspects of the work,—in particular it will organize an inter-denominational committee on education, by which the interests of Christian education in Burma may be unitedly represented. It will once in ten years make a united survey of the whole field, to see how fully it is occupied, and what the further needs are.

This commitment of ourselves to the policy of comity and cooperation, instead of the ignoring of each other, which has too much prevailed in the past, cannot but make for greater efficiency and more rapid progress of the work of missions in Burma.

*Rangoon, Burma.*





REV. J. S. WRIGHTNOUR, D.D., AND REV. JOHN KOLESNIKOFF BAPTIZING RUTHENIAN CONVERTS AT SCRANTON, PA.

## Seven Years of Foreign Work in Scranton

By J. S. Wrightnour, D.D.



BOUT seven years ago, a stranger came to the prayer meeting of the First Baptist Church in Scranton, Pa. At the close of the service Pastor Wrightnour spoke to him and bade him welcome, as did others present. The stranger spoke but little English, but presented his card on which was printed in Russian characters the name of "John Kolesnikoff." He proved to be a Stundist, originally from Russia, more lately from Roumania, who after more or less imprisonment and banishment from Russia had come to America to see if he could not do something for his countrymen here. Meeting some Presbyterian people in New York City he had been directed to Scranton, the metropolis of the anthracite coal region in Pennsylvania. His expenses for a short time were paid, with the understanding that he would see what could be done in a general way for the evangelizing of his fellow countrymen there. Believing in the principles of the Baptists, he was delighted to find that the church where he had received so cordial

a greeting was a Baptist church. Meanwhile, by personal interviews in front of saloons and elsewhere, and by speaking on street corners, he succeeded in winning to Christ several of his hearers. They were desirous of being baptized in what they felt to be the only scriptural way. The Pedobaptist supporters of Mr. Kolesnikoff objected to this. The converts were however received into the First Baptist Church and baptized in its baptistry. Brother Kolesnikoff's support was thus cut off. After representation of the facts to the newly organized Baptist City Mission Society of Scranton and vicinity, an appeal was made by it to the Board of the American Baptist Home Mission Society, and they guaranteed his support with local aid. A hall was rented, a night school was established, in which Brother Kolesnikoff was aided by members of the First Baptist Church, by Miss Rachel Armstrong, Baptist city missionary, and by one of the new converts, Peter Kmter, who had been organist for a Greek Orthodox Church. Among others early identified with this work was Arzen Tereschenko, who had spent in all fourteen years in Russian prisons

for preaching the Gospel. He is now engaged in colporter work in Berwick, Pa. Another valuable helper was Rev. L. L. Zboray, who though a Hungarian could speak the Ruthenian language.

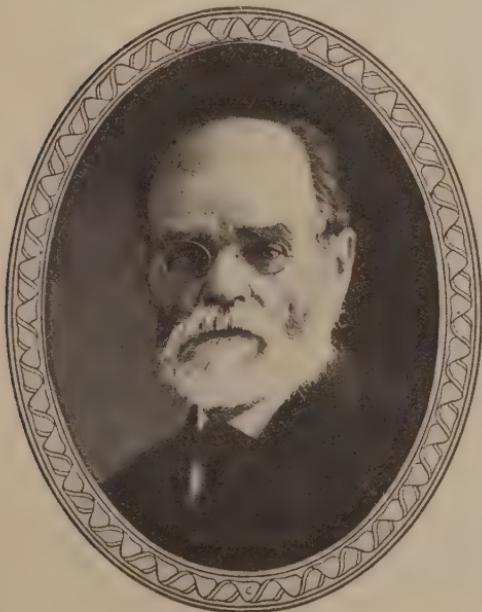
This was seven years ago. Since that time 130 Russians and Ruthenians have been baptized (all of them received into Dr. Wrightnour's church), of whom about a hundred are still on its roll. One convert went back to Austria, where he founded a little Baptist church forty miles from Budapest. A few of this nationality come from the Russian Baptist and German Baptist missions in New York City. After a time Brother Kolesnikoff, who had been ordained, went to Toronto, Canada, and there, and in other parts of the province, under the auspices of the Canadian brethren, has opened and successfully carried on six missions. He was followed in Scranton by Brother Cyril Billak, who from being a young student for the priesthood had been led into the light in Philadelphia, and had spent a year in Crozer Theological Seminary. His work in Scranton has been very successful. Under the leadership



REV. JOHN KOLESNIKOFF

of Miss Armstrong, and under the auspices of the City Mission Society (which with Brother Zboray has already been instrumental in erecting a neat Hungarian chapel in North Scranton for twenty-seven Hungarian Baptist members), funds were raised for a chapel for the Russian Ruthenian people, with the purchase of a suitable lot.

This well-equipped chapel, costing in all with the lot over \$10,000, was dedicated in the latter part of December last. Of this amount the brethren of the mission contributed over \$2,000. The rest was given by friends in Scranton and elsewhere. The dedicatory services were attended by a large number of people, the services in the evening lasting as in apostolic days till midnight. Brethren Kolesnikoff, Tere-schenko and Billak (who is now at the University of Chicago) were all present. At the afternoon service of dedication, Dr. Lemuel Call Barnes, of the Home Mission Society, made an inspiring address; Rev. W. G. Watkins, secretary of the City Mission Society, gave an interesting résumé of the work, and Dr. Wrightnour offered the prayer of dedication. The chairman of the building committee, B. G. Beddoe, M.D., of the First Church, and Miss



ARZEN TERESCHENKO

Armstrong, made reports. To the latter, and to the kind friends who responded to her appeals, much credit is due for the successful completion of this chapel. Hon. Luther Keller, of the Immanuel Baptist Church, President of the City Mission, presided.

This story is told to show what can be done from small beginnings under the fostering care of the Home Mission Society and a local City Mission Society. The results are felt far beyond Scranton. Besides the Ruthenian work in Austro-Hungary above referred to, former members of this mission are at the head of our Ruthenian mission in Detroit, and of one in Canada. One member, having completed with honor a course at Cook Academy, N. Y., is now a student at Crozer Theological Seminary, preparing for the ministry, and at present supplies this mission once a month. Another member is a student for the ministry at Keystone Academy. The members of the mission

at present are nearly all Ruthenians from Austria, with some Russians and Poles. The services are held in the Ruthenian language. The pastor of the First Baptist Church gives them some pastoral care and administers communion monthly. This record of achievement, as showing possibilities elsewhere, is all the more noteworthy because seven years ago there was not a Ruthenian, Russian, Polish or Hungarian Baptist in Scranton, and now exist these two missions with excellent chapels, having altogether 130 resident members, flourishing Sunday schools, and largely attended services. Near the Hungarian chapel there is also a school for Hungarian students for the ministry from three states, under the fostering care of the Pennsylvania Baptist Education Society, the Home Mission Society and a special Scranton committee consisting of Hon. Luther Keller, Rev. W. G. Watkins and Rev. J. S. Wrightnour. The teachers are Constantine Bila and Miss Agnes Zboray.



TRAINING THE FOREIGN CHILDREN IN OUR MISSIONS



# The Boston Society and Baptist Missions

By Rev. Arthur W. Smith

I

THE spiritual side of our missionary development was fostered by the Missionary Concert of Prayer. Dr. Daniel Sharp, pastor of the Charles Street Church, caused his church to vote the instituting of a union missionary prayer meeting. The other two churches at once joined. So for years the Baptist churches of Boston met monthly for prayer, ultimately this union meeting becoming a clearing-house of missionary intelligence. Other cities and towns adopted the idea, making this a great feature in the country for at least seventy-five years.

II

The meeting of February 8, 1813, was held in the house of Dr. Baldwin in Boston, attended by ministers and laymen. Besides forming the Society, subscriptions were made amounting to about \$400. This society in 1825 became auxiliary to the national society. Later when merged therein, it had collected thousands of

dollars and developed deep missionary interest throughout New England.

III

Besides assuming Judson's support at the start, this Society decided that there would be an American Baptist Mission in the East. The society furnished the model for similar societies up and down the coast, and led the effort which gathered delegates at Philadelphia to form the Triennial Convention.

IV

Its leading men were foremost in the formative period of Baptist missions on a large scale. Hence, this Society became the germ of our Baptist missionary organization. Not only did it stimulate the formation of our American Baptist Foreign Mission Society, but the spirit engendered by this beginning gradually produced our various missionary organizations. Hence the remarkable events of 1813 about Boston let loose the spiritual forces creating the long series culminating in our present Northern Baptist Convention.

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## Centennial Dates in American Baptist Missions

1812

FEBRUARY 6. Adoniram Judson and four other Congregationalists were ordained in Salem, destined to start for Calcutta in a few days, to establish an American mission in the East.

FEBRUARY 7. Initial steps taken in the First Baptist Church of Salem to form a Baptist Auxiliary to Carey's work at Serampore.

FEBRUARY 19. The American Board missionaries, Judson and Newell, with their wives, sail out of Salem harbor, on the *Caravan*, bound for Calcutta.

APRIL 23. In First Baptist Church was formed the Salem Bible Translation and Foreign Mission Society to aid eastern translations principally, and possibly to assist in sending a missionary from America to India — the first Baptist Society formed to promote foreign missions.

MAY -. Judson begins study of the subject of baptism.

JUNE 17. *Caravan* arrives at Calcutta.

AUGUST 27. Judson communicates to our English missionaries his changed views and requests baptism by immersion for himself and wife.

- AUGUST 31. Judson wrote a letter to Thomas Baldwin, D.D., pastor of Second Baptist Church, of Boston, acknowledging the helpfulness of his book on baptism and enclosing a copy of the letter above referred to.
- SEPTEMBER 1. Wrote a letter to the secretary of the American Board, advising them of his changed views and proposal to obtain scriptural baptism, at the same time formally resigning his appointment.
- Wrote another letter to Dr. Baldwin enclosing a copy of the above letter, and indicating his willingness to become the missionary of a Baptist Society in America, should such be formed.
- Wrote another letter to Rev. Lucius Bolles, of Salem, referring to interview before his sailing, advising of his changed views, revealing his new plans, and throwing himself on the sympathies of his new "Baptist brethren in the United States."
- SEPTEMBER 6. Judson and his wife immersed in the Lal Bazar Chapel, Calcutta, by Rev. William Ward.
- SEPTEMBER 19. *Tartar* sails for Boston with letters conveying these startling announcements.
- OCTOBER 20-22. Letters written by Judson, Rice, Carey and Marshman to Baptists in Boston, New York and Philadelphia, announcing the changed views of Luther Rice and proposing the establishment of an American Baptist Mission in the East.
- NOVEMBER 30. Judson, Rice and Mrs. Judson, now Baptists, leave Calcutta, the order of East India Company.
- 1813
- JANUARY 17. Arrive at Isle of France, off Madagascar.
- JANUARY 19. *Tartar* arrives Boston, with letters written on September 1, as above.
- Thus circulating the change in Judson's situation.
- JANUARY 25. Union Missionary Concert started in Boston.
- JANUARY 31. Public anniversary of the Salem Bible Translation and Foreign Mission Society, with aroused enthusiasm to assume the tasks providentially set before it.
- FEBRUARY 8. Baptist Society for Propagating the Gospel in India and other Foreign Parts formed in Boston.
- MARCH 4. Money voted by Salem Society for Foreign Missions for Carey and for Judson.
- MARCH 5. Letter from above society to Baptist Missionary Society of England, requesting Judson's appointment by that society, the Boston Society to contribute to his support.
- MARCH 15. Luther Rice, by mutual agreement between Judson and himself, sails from Isle of France for United States, via St. Salvador.
- N. B. While Boston Baptists are formulating a policy of administration for sustaining Judson, the future organizer of American Baptist Missions is sailing towards his stupendous task.
- MAY 6. Letter from the Society to Judson announcing the decision appointing him as its missionary. Thus American Baptists about Boston formally assumed definite foreign missionary obligations.
- MAY 7. Judson and wife left Isle of France.
- JUNE 4. Arrive at Madras.
- JUNE 22. Sail from Madras for Rangoon.
- JULY 13. Arrive after a tempestuous voyage at Rangoon, Burma.
- SEPTEMBER 14. Luther Rice arrives in Boston. Conferences with leaders of the new Society in Boston.
- OCTOBER 13. First annual meeting of the Society. About \$1,000 had been raised for the purposes of the Society.





## One of the Campaign Meetings

### A Report of Dr. Headland's Stirring Address



A MEETING was held in the First Baptist Church, Boston, Monday evening, February 17, in the interests of the Three Million Dollar Campaign. The service was opened with prayer by Dr. Partridge, of Troy, one of the campaign speakers. Music was furnished by a young ladies' chorus from the "Farther Lights," a chorus of Lettish young men, and a mixed choir of Swedish voices. Col. E. H. Haskell presided. The speakers were Dr. F. P. Haggard, Mrs. Alice Coleman, and Dr. Isaac T. Headland, for many years missionary in China.

Col. Haskell said in brief: We are here tonight in response to the appeal in behalf of the campaign now being undertaken by the Northern Baptist Convention in the interests of our great missionary enterprises. This is an eventful year, an historic year. We are soon to commemorate the wonderful life and service of David Livingstone, who wrote the greatest chapter in the history of the African Continent, and who led the way for the redemption of the race to our Lord and Saviour Jesus Christ. And later in the year we are to celebrate the service and the sacrifice of our own

Adoniram Judson, who laid so deep and so well the foundation of the great work entrusted to him in Burma and among the Telugus and Karens. Surely the lives of these two great Christian missionaries ought to be a constant inspiration to the lovers and friends of missions throughout the whole world during this historic year.

Dr. Haggard said in part: When I was a boy at school I read in a reader a story of a shepherd boy who liked to amuse himself on occasion by calling, "Wolf, wolf," and whenever he would call, the people would come running, thinking that the sheep were in danger. But he called, "Wolf, wolf," once too often, for when the wolf really came the people failed to appear at his call, and the sheep were devoured. I am afraid that some people think that this term, crisis, which we hear so much, is perhaps just another restatement of that wolf story. We are confronted with another crisis, and we get so familiar with the word that we think perhaps it does not amount to very much. But in my reading of Baptist history, I do not find that at any time we cried "Crisis" when there was no crisis, and if I read history aright I do not find that in any one of these times the people failed to respond. This audience tonight is evidence to us that the missionary spirit of our people today is as it was in the days of Judson when the call came from over the sea and we were represented by four missionaries and the crisis then presented itself to our fathers. It is no incident that

we have a crisis in this year in which we celebrate the hundredth anniversary of Judson, and we are in a position to decide whether we shall have another hundred years of splendid missionary history.

Last fall I took a journey West. I was amazed and delighted as I looked upon the splendid work that was being done in the country churches and in mining camps. The crisis is here still. Will we stand by these men? Will we supply them with ministers?

Two years ago I spent one day at Ellis Island, and as I looked upon a shipload of people, I realized that I was beholding men and women literally being born in the United States. I said, The crisis is here again. Will we welcome these people? Will we supply workers from our societies that they may be helped to become citizens of these United States.

Dr. Patton recently told a thrilling story of his trip to Africa. At a meeting place, about 1,200 natives, civilized and clothed, were present. One of the chief men then marched in with a line of naked, dirty savages. At the proper moment he arose and made an address. To the missionaries he said, "I have come to you, O men from America, to tell you how much we owe to you. You see what we are." And to the audience, he continued: "I have brought in these men that you may see the contrast and realize that you would be the same as these if it had not been for your missionaries who came to preach the gospel." And the crisis is here tonight. Shall we stand by the men and women who go into these places, and so witness in this generation the complete transformation of such people?

Will we, in view of these and many other opportunities, in view of these great results, stand by the men and women who are helping to develop civilization? We propose to help by the very simple process of our three million dollar campaign.

Mrs. Coleman said: We are working as a denomination to give the gospel to every one on the face of this earth; not because of any claim that we hold an exclusive Gospel, but because of the emphasis that we put upon certain features of that gospel. As a denomination we are adapted to meet in an unusual degree such a

crisis. We are called upon to arise without hesitation and take up this forward movement. Let us remember that we have achieved as a denomination an organized unity that we never had before. We are working together as a whole in a larger and happier degree than we ever have before. It is hoped that our Woman's Foreign Societies will become an organic whole as the Woman's Home Mission Societies did a year ago. When organized we will be united as never before to carry on such a campaign as this. It is the purpose of all to put the main emphasis not upon women's societies, and not upon men's societies, but on all our combined work. As one denomination we are united, men and women, home and foreign forces, in the forward movement of the three million dollar campaign. Emphasis is to be placed upon the needs of the field; not upon what we can do, but upon what we may do and what we must do. Emphasis is to be not upon our possibilities but on our responsibilities, because we believe that our Lord and Master has himself put these responsibilities upon us.

Dr. Headland made one of his remarkable addresses, of which we give only hints. He said that the world is full of crises, and there is just one method and just one power to meet the religious crises of the world, and that power we have expressed in the last chapter of Matthew, "All power is given unto me in heaven and in earth." Think what a tremendous statement that was for a man to make. Is that statement true? We are not going to try to find out what power Jesus has in heaven, but does He have that power on earth? His last words to his disciples were to go unto the uttermost parts of the earth and teach all nations. They went to Italy, and Italy became a power. Their successors went to Spain and Portugal, and Spain and Portugal became powers. Italy, Spain and Portugal were the political powers of the Middle Ages. It was they who discovered China and revealed her to Europe. It was they who discovered America and revealed her to the world. But they did not give the Bible to the people. Power was not given to any country until the Bible was discovered. Germany, England and America

have the Bible and the power today. The political power of the world today has been given to Jesus Christ.

Missionaries established schools. Non-Christian peoples studied the stars, but never made an astronomy; they studied the rocks, but never made a geology; they studied the flowers, but never made a botany; they studied the human body, but never made a physiology, a science of medicine or surgery, or any science. Every science, natural or applied, in the world today has been made by the man who has been developed in the schools that were established by the missionaries. All scientific power in the world today is given to Christ. Science is the result of the gospel of Jesus Christ.

As an illustration, a business man says, "The trouble with you is, you do not preach a practical enough gospel. You tell us about being saved sometime, some where, but what we business men want is something that takes hold now." "We have got it," I said. "You have a filling in your tooth. Your tooth is saved by the gospel. You cannot find a dentist in any non-Christian country in the world who can fill teeth. Do you pay your preacher as you pay your dentist? Your eyes are saved by the gospel. You cannot find any oculist in a non-Christian country who can fit glasses to astigmatic eyes. Suppose you broke your arm, you cannot find a surgeon who can set an arm or a limb in any non-Christian country."

A man in Peking had a stomach trouble. When I asked later how he was, they said he died. The prescription had been to swallow a large grasshopper alive. He swallowed it and died a few hours later. So I said to my friend, "That is the medicine of a non-Christian country."

Not more than twenty-two years ago you could not get a bag of American flour in China. When I left Peking I saw piled up stacks of American flour thirty feet

long, one hundred feet deep and a quarter of a mile long. A big business investment today is to carry the gospel of Christ to the men in China, with their 400,000,000 of people. The missionaries take sewing machines to them, and the people of China buy sewing machines. Standard Oil could take all of the American missions as a business investment. It would pay the Steel Trust to take up the Christian missions and support them as a business investment. All power of wealth is given unto Jesus Christ.

I met a traveling man in the West who said he did not believe in foreign missions. I said, "Christ's last words to his disciples were to go to the uttermost parts of the earth and preach the gospel. Suppose these disciples believed just as you believe, where would we be?" He said the white man would have gone up any way. I said, "You think that the white men were superior at that time? When Jesus was preaching in Western Asia your ancestors and mine were living in caves and dressed in skins. At the same time the Chinamen were clothed in silks, and had great civilization. They remained so for a thousand years, until the missionaries came. We had a better religion than they had. A man or a nation never gets above his religion. Why didn't they make progress as we did? The missionary brought us the gospel, then we began to surge forward and leave China a thousand years behind us. Then we took the gospel to them. I have seen more changes come over China in twenty-two years than came over her in twenty-two centuries before."

Five years ago I broke down. I had the work of four men on my shoulders. We have six hundred students in our school. We would call in another man if we could, and that other man is waiting to go, waiting for that three million dollars to send him out. And while he is waiting we are breaking.





THE SURPRISES OF ARCHITECTURE IN ARIZONA: THE YUMA STATION

## Chapel Car Victories at Yuma, Arizona

By E. R. Hermiston, Missionary on "Emmanuel"

**W**E had a good work in one of the most difficult fields in the state. This is real home mission territory and the kind of work the chapel car was intended to do. I must confess I was a little disappointed when our superintendent told me we had to spend the winter in Arizona, and yet we have reason to feel good if it is all like this. I think that the state and especially this part of it has been much misrepresented. The day I arrived I was told that a letter to a railroad man had been addressed to "Bob Johnston, Hell"—and the letter came here and sure enough it found him.

If the climate is in general what it was during our stay, I am sure it cannot be beaten anywhere in the universe.

We had a great meeting in Yuma, and all classes were reached; while about forty made decision for Christ and twenty-five came into the Baptist church and helped to strengthen this little band of faithful soul-winners; a large number of backsliders were reclaimed, and most evangelists would have considered these as converts. Some hardened sinners were won to the cause of Christianity.

Our coming to the state was most opportune. While Yuma has been described as a wicked and godless place of 4,000 people, yet a change has come with the entrance of so many new people. To explain this, it should be said that the Government has spent over eight millions

of dollars here and the railroad two million more, and most of it has passed through the saloons. But there is a new era of prosperity on in this country, and

REV. B. D. GRIFFIN, PASTOR AT YUMA,  
AND REV. E. R. HERMISTON, EVANGELIST



THE MAIN STREET OF YUMA

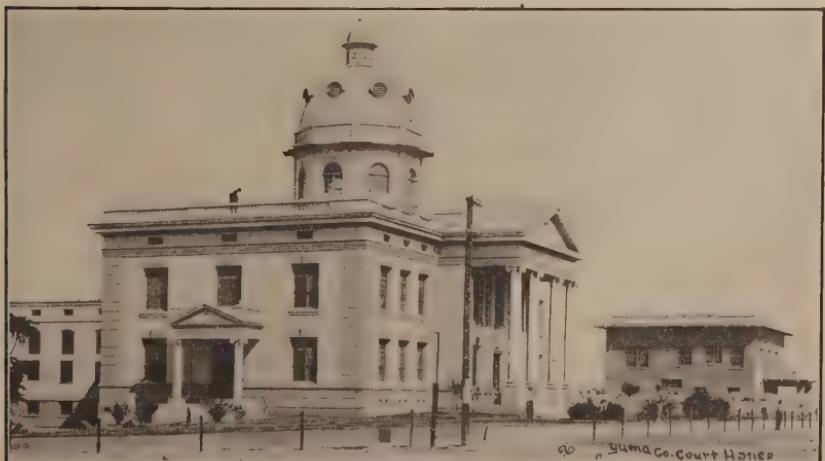
I think without doubt it will be one of the big towns of the state.

I am glad to say that here as everywhere else in the railroad centers we have been treated finely by the railroad men, and some of them have been converted. The telegraph operator attended several services and while it was late at times when he came in he became interested and on the last night of the meetings he was baptized and will make a good worker. The Yard men could not do enough for us and we appreciated it very much.

Of Chief Big Ben Griffin or Rev. Benjamin Griffin, the pastor of the Baptist church of Yuma, I wish to say a few words. He is six feet three, weighs 220 pounds, is

one of the most active of men and a very choice spirit. I consider him one of the best pastors with whom I have worked. He is called "Big Ben," and the children love him and his consecrated wife. He spent eight years in Baylor University, Texas. There are a large number of United States soldiers in Yuma, and as this is a border town, on account of the Mexican trouble they have to be on guard. Some of the boys however attended the services in the car, and were caught in the gospel net. One of the leaders among them was the first to start and several followed, and the pastor baptized eight of these soldier boys.

The influence of the meetings reached



THE COURT HOUSE, YUMA — A FINE BUILDING

out into the country, and the Baptist church ministered to by Rev. D. D. Tomlinson received a number for baptism. This little country church started the work at Yuma, and Mr. Tomlinson has rendered fine service as a pioneer missionary in this field. Superintendent T. F. McCourtney was with us on one Sunday and he said it was one of the best meetings he had seen for a long time. As superintendent he had a lot of work planned for the chapel car in the state.

Here is a sample of a Sunday at Yuma on the Car: Sunrise prayer service, breakfast, Sunday school, regular morning service, baptism of twelve candidates, dinner, men's meeting, women's meeting, three mile drive to an outstation, preached, baptism of three candidates, returned to car, young people's prayer service, mass meeting at Baptist church at 8 P.M.



#### A Very Urgent Need and Call

BY A. J. ROWLAND, D.D.

FOR several years after the Saratoga Convention in 1883 when the Bible Work of the Baptist denomination was placed in the hands of the American Baptist Publication Society, the receipts for Bible Work were sufficient to enable the Society to respond to all reasonable requests for the Word of God. But in more recent years interest in Bible Work appears to have waned. On account of arrangements with other societies which divided the year into distinct periods for each interest, we were compelled to discontinue Bible Day, and since such discontinuance the contributions from churches and Sunday schools for Bible Work have been exceedingly small. During the fiscal year ending March 31, 1912, the Society received from the more than one million Baptists included in the Northern Baptist Convention only \$722.48 for its Bible work.

As a result of this failure or neglect on the part of churches, Sunday schools and Young People's Societies we have been compelled during the past year to scale down, or refuse altogether, many urgent requests for Bibles in the English language and in many foreign tongues. If we had not accumulated through many years a Bible Fund, the income of which amounts to

about \$5,000 per year, Bible Work among Baptists would have been reduced almost to nothing.

We beg, therefore, that all Baptist churches, Sunday schools and Young People's Societies will at once come to our relief and add to their contributions for our missionary work an offering for Bible Work. Surely of all people Baptists should see to it that the Word of God is provided for all who are without this greatest of treasures. If our Society is to furnish Bibles to its own missionaries, the missionaries of the Home Mission Societies, the foreign-speaking people who come to our shores, and the thousands of churches, Sunday schools and families who are not able to secure Bibles or New Testaments for themselves, and besides this, is to continue to give to the Foreign Mission Societies the funds needed for Bible Work abroad, we must have help, and this help should come from all who believe in the Bible and found their faith upon its teachings.

We are sure that the present state of things in our denominational Bible Work is not due to an unwillingness on the part of our people to contribute to this work. In the multitude of other things their duty in this regard has simply escaped their attention. The time has now fully come, however, when we should wake up to the facts of the case and act accordingly. Not to provide sufficient funds for Bible Work at home and abroad would be a denominational shame and disgrace. We therefore again beg that during the present year all Baptists remember the present need in Bible Work, and send such gifts as will enable us not only to respond to every request for the best of books, but to scatter it in countless homes in which it is now unknown.



Now that China is struggling to get rid of the opium curse, the British-American Tobacco Company is flooding the country with its insidious cigarette advertisements and seeking to fasten the cigarette habit upon the people. This is an American influence that the missionaries have to overcome. No wonder the simple Chinese look askance at the Christian nations that insist on selling them poisons.

# THE EDITOR'S VIEW



## President Wilson

WOODROW WILSON was inaugurated as President of the United States on March 4 with simple but dignified ceremony, and William H. Taft became ex-President. The one enters upon the high office and the other retires from it with the heartiest good will of the American people. Of the new administration much will be expected. Political matters aside, there is cause for satisfaction and gladness in the fact that the new President and Vice-President are men of pronounced Christian character, whose records are clear and whose moral fiber is pretty well recognized. The Presbyterians assuredly have a strong trio in President Wilson, Vice-President Marshall and Secretary of State Bryan. There is nothing like a proper amount of Calvinism to stiffen the backbone sufficiently to stand the pressure of political life. As for the ex-President, who now becomes a professor of law at Yale, he declares himself the happiest of men, and has enough friends to make him so. Our hope for the new régime is that it may foster international peace, hold to the highest American ideals, and advance the real interests of the country. The President's Inaugural address is likely to become a classic. It strikes a note that will appeal to all thoughtful and good people.

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## An Unwelcome Veto

In our opinion, based upon a long study of the immigration question, President Taft did a wrong to the people at large when he vetoed the immigration bill. Congress came

within three votes of passing it over his veto. The President admitted that the bill had many excellent and needed provisions to safeguard the country against undesirable immigrants, and based his veto solely upon the provision shutting out immigrants over sixteen who could not read in some language. This literacy test was the cause of a veto by President Cleveland sixteen years ago. It is not a perfect test, but it would help relieve a situation that is becoming serious. And the other parts of the law were of great value, far outweighing the objections to this one clause. The matter is sure to come up again, for nothing is settled until it is settled right.

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## Congress Right

Another veto of President Taft's was overridden by Congress. That was the bill prohibiting the shipment of liquors into prohibition states. The most strenuous efforts were made for and against this bill, and Congress finally passed it by a large majority. The presidential veto was on the ground that in the opinion of the attorney-general it was unconstitutional. But the lawyers in the Senate and House felt that they were as good judges of that as the attorney-general, and the bill was made law. Unless the supreme court sets the law aside the temperance cause has gained a decided victory.

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## Conviction and Courage

A noted public man recently said that what is most needed in our public

life is men of conviction and courage. It is the combination of these qualities in a personality that counts. Some men have conviction enough but lack courage, and some have courage enough but lack conviction. The statesman was right, and the need is as great in church as in state. Pastors and laymen of conviction and courage—that is what makes strong and growing churches which form a powerful home base for missions. "God give us men"—men of conviction and courage.



### Another Year's Record



HE financial year 1912-13 of our missionary societies is closed, and the record of another year is made up. What the books show will not be known for some time, but the facts will be fixed before this issue of *Missions* is read. Forecasts at the date of this writing would be of no value, and we can only trust that the offer of Mr. Rockefeller has been accepted to the full.

We hope so because of what it would mean to the missionaries on the field to work in the sunshine of enlarged possibilities instead of under the depressing clouds of deficits and denial of petitions for necessary extension and equipment. We talk sometimes about cutting the nerve of missions. But if anything could cut the nerve of the missionaries it would be the apparent deafness of the Christians in the home churches to the insistent calls from the unevangelized lands. If the campaign succeeds it will inspire new courage in a thousand anxious workers sick with hope deferred.

We hope the books will show the required advance upon last year, in the second place, because of the cheering effect it would have upon our churches. It cannot be said that undue efforts have been put forth, or that alarming manifestoes have been issued. There has been a plain

presentation of certain great facts. The responsibility resting upon the Northern Baptists for doing their fair share of the world's evangelizing has been pressed home strongly but not unduly. The marvelous openings for missionary work have been vividly shown. The critical condition in which we find ourselves when confronted with these opportunities has been described. The appeal has been based upon the convincing facts. There has been no attempt to stir the people to an emotional climax. Hence if the campaign conducted on such simple and straightforward lines is effective it will react most helpfully upon the members of our churches.

In any event, the campaign work has been well done. The leaders have not failed to lay great emphasis upon the necessity of prayer and faith in this enterprise. They have sought to make churches more missionary and not merely to make them give more money. The truth has not been for a moment obscured that missions is not merely business to be conducted on a material plane, but is an enterprise which through the mighty agencies of faith and prayer lays hold upon the omnipotence of the Almighty. The influence of this campaign will abide for good in the churches that have been quickened by it.



### Welcome Suggestions

**M**ISSIONS is always seeking to learn how to be a better and more helpful and inspiring missionary magazine. Therefore it welcomes suggestions of every sort from every source. The editor does not promise to adopt all the suggestions, but he certainly will carefully consider them, and adopt them if they seem to be an improvement.

One correspondent, for instance, finds himself so interested in the contents that he wishes to put them into use and inquires whether it would not be possible to print on every other sheet so that clippings

might be made without spoiling the other side. Of course the cost would make this impracticable, as the paper bill of the magazine runs into many thousands of dollars as it is. But the suggestion shows how the correspondent values MISSIONS, and we wish it were possible in some way to meet his desires. We can only suggest in turn that a dollar a year will bring two copies, and that the investment then will be one of the cheapest in point of money that we know of.

A friend and theological seminary professor whose judgment is highly regarded thinks it would be a good thing for the busy layman if in the first pages there were given the most significant missionary events of the month in pointed paragraphs, so that if the layman got nothing else out of the magazine, he might look at it each month with the idea that

he would get in five minutes the biggest missionary doings in the world, without regard to denominational lines. This suggestion is worth trying, and accordingly in the first pages of this issue we have indicated some of the outstanding facts in the world's life that have especial missionary bearing. Of course there are no great events in some months; but there are always occurring things that should be set in Christian bearing and be known about by intelligent men. We may ask our "Professor at the Missions' table" to furnish some of the pithy paragraphs.

There are a number of other suggestions, but these will do for the present. If you have in mind some plan that you think would make MISSIONS more readable or inspiring, more taking and so more taken, let us know about it.



¶ It is time to be making plans for Detroit. Detroit is making plans for a great meeting of the Northern Baptist Convention, and will give cordial and characteristic welcome to all comers. Detroit is one of the most beautiful cities of the country, with a delightful location, a strong Baptist constituency, and a most favorable environment for such a convention as ours. In the next number we shall give a special setting forth to Detroit, but do not wait until that time to decide upon going.

¶ Secretary Franklin does not express in his notes all that he feels concerning the extensive and intensive work of foreign missions. His heart and mind have been overwhelmed by the accumulating evidences of the conquests of Christianity in Japan and China and the Philippines. He will have a stirring story to tell on his return, and Detroit

should give him a large place on the program. His article in this number will not fail to interest you; and he has a fine camera, too.

¶ After all, some volumes of sermons are riches to the soul. Take those mentioned in our list of books received on another page. There is a quality in Dr. Jowett's sermons, for instance, that is indefinable. He is not as brilliant or epigrammatic as Joseph Parker, not eloquent as Beecher; but he is himself, peculiarly penetrating at the right points — a mirror, a flashlight, a quickener of moral and religious aspiration. Read some sermons — particularly if you are a minister. Some one else's, of course.

¶ Yes, the pastor holds the key. MISSIONS had a club of over fifty in a certain church. Time for renewal came, and renewals came not. Inquiry as to the reason. At length the admission: Our

pastor was a great missionary man, and always told the people about Missions, and made it easy for the club manager to get the subscriptions. His successor seems to take little or no interest in such matters, and does not like to say anything about literature in the pulpit; does not even subscribe; so it has been harder, and the list is smaller. But such a pastor is turning the key in the way that locks the door to church progress or the true development of spiritual life and interest.

¶ The scope of the Livingstone Centenary is shown by the fact that the Missionary Education Movement, which represents the foreign mission boards and societies, sold over 600,000 copies of the special Sunday school program; 20,000 popular biographies of Livingstone; 40,000 copies of sermon suggestions to pastors; 40,000 prayer service outlines; and 40,000 of the young people's society programs, besides Livingstone lithographs, portraits, mottoes, hero stories, maps and other literature.

¶ As several subscribers have written to ask whether Dr. White's sketch, "The Fruit of Ignorance," is fact or fiction, we hasten to say that it was taken for granted by writer and editor that the fictional aspect would be sufficiently clear. Otherwise the sketch would have been definitely labeled. It may be regarded as an imaginary story based on not improbable conditions.

¶ The newspapers have been announcing a bequest of \$4,500,000 to the Baptist Missionary Society (English) and the London Missionary Society (Congregational) by Robert Arthington of England, as though it were just made; whereas Mr. Arthington died six or seven years ago, and the societies have been using the interest of his legacies during this period. The item arose from the fact that among the investments of the estate was some New York Central stock, whose appraisal led to the publication of the item.

¶ The 102d annual report of the American Board of Commissioners for Foreign Missions (Congregational) makes a volume of 250 pages filled with information. The American Board is signally fortunate in having as president that large-hearted layman Samuel B. Capen, LL.D., who

devotes a large part of his time freely to this service. There are three corresponding and two associate secretaries. Last year fifty-four new appointments were made, the new workers being distributed among seventeen missions. Eleven went out on term service instead of life appointment. One of the executive secretaries is now located in New York, so as to bring the society closer to its large constituency there. The American Board has 103 missions and 1,356 outstations; 617 missionaries and 5,036 native laborers (2,697 teachers are included in this total); 621 organized churches with 77,619 communicants and 167,071 adherents; 14 theological and training schools with 199 ministerial students; 18 colleges with 3,533 students; 115 boarding and high schools with 12,416 pupils, making a total number of 77,143 under instruction — a remarkable educational showing. The native contributions amounted to \$308,692; the largest sum (\$85,736) coming from Western Turkey, the second largest from Japan (\$54,082), and the third from Central Turkey (\$47,156), the seat of the present war. The cost of the twenty missions was \$979,271.38, an increase of \$45,439.24 over the year preceding. The receipts from all sources were \$1,050,785.02. The total current expenses were \$1,062,088.50, leaving a balance in the treasury of \$354.48. Of the total receipts \$332,099 came from churches and individuals, and \$12,681 from Sunday schools and Christian Endeavor societies. There was a decrease of \$46,985 in contributions from churches and individuals, offset by an increase in legacies. The number added by confession was 5,258.

¶ Canada leads the way in union theological study. The Presbyterian, Methodist, Anglican and Congregational theological schools of Montreal have brought their students together in common courses of study under direction of a joint faculty. Distinctively denominational questions are left to the preparatory colleges. The results so far are said to be most satisfactory, the number of students being an inspiration to teachers, and the fellowship proving most helpful.

## Sentences from Dr. Barnes' "Elemental Forces in Home Missions"



THE embodiment on earth of complete democracy and the original from which it is now spreading throughout the world was the colony founded by Roger Williams. But Roger Williams was also the first apostle of the English speaking race to the pagan races of America. Thus complete democracy and Christian missions in our country were twin-born.

The report of a special investigation made by the Italian government declares that the millions of American dollars are of small value compared with the American spirit brought to Italy by returning emigrants.

It is ours to give the light of liberty, not only to the other nations on our own side of the globe and to Europe, but to Africa, and increasingly to the vast continent of Asia.

The real perils of America are not external invasions, but internal failure to see that the strenuous hour of American life has come, when we ourselves determine whether our nation is to rise to its sublime messianic opportunity or is to miss the decisive moment through the blindness of pharisaic tradition and sadducean self-complacency.

The whole development of mankind has been connected with these mighty racial migrations. If the original human family had stopped where it started, you and I would not be living here today; neither would we be civilized.

We are in the midst of an unparalleled movement of humanity into a new world. Out of every 100 people in Manhattan, 86 are of foreign parentage, and 49 were themselves born abroad.

The American "melting pot" is more than an accident; it is the plan of the God of Abraham for producing a mettle of manhood more precious than Corinthian bronze.

The Pilgrim breed is being pushed as well as pulled further and further West. Iowa has long had more New England blood and literacy than New England itself. Today the census indicates a small minority of Yankee stock in Massachusetts and a great majority of it in Idaho.

Neither bumper crops nor international trade nor wireless telegraph nor aerial navigation can create a lofty, cosmopolitan type of manhood unless there is at the heart of it all a sense of the infinite Love.

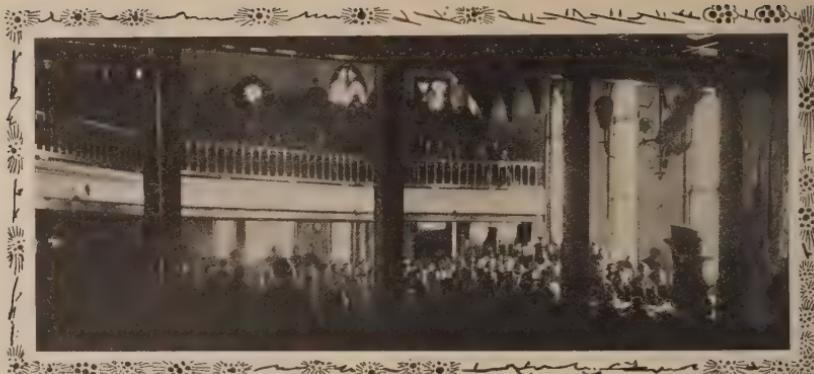
The Far East and the Final West have come together. It is the time when the life of the Occident is fixing the nature of its own climax at the very place where, at last, it comes face to face with the Orient.

For white men to help black men on a large scale in America, however costly, can scarcely be called benevolence; it is collective justice.

The kingdom of God is not a physical mechanism but a spiritual organism. Its essentials are a Spirit, a Principle, a Process, a Law, a Consummation, a Substance, and a Method.

The Spirit is the spirit of Jesus. The Principle is the principle of service. The Process is the process of growth. The Law is the law of justice. The Consummation is discriminating love. The Substance is personal fellowship; and the Method is the method of cooperation.

One of the most significant steps in the kingdom of heaven on earth in this determination of the Home Mission Societies to face their task together. The task is the Christianization of a continent.



INTERIOR VIEW OF THE TOKYO BAPTIST TABERNACLE

## The Tokyo Central Tabernacle

### A Remarkable Institution Embarrassed by Conflagration



**N**EWS has come of the destruction by fire of the Baptist Central Tabernacle in Tokyo. The loss of its home would naturally involve the mission in difficulties, and makes a strong appeal for immediate aid in securing an adequate equipment. The work is in charge of Rev. William Axling, who has built it from the foundation and conducted it with signal success. What the scope and purport of the work is he tells us in the following article.

#### A NEW DEPARTURE

The Tokyo Central Tabernacle is a new departure in Japan as far as methods in mission work are concerned. Here the Baptists have struck a new note. There are no precedents to follow, no past successes or failures to profit by. Here we are treading an unbeaten path where we are compelled to do our own thinking and try our own experiments, feeling our way as we go.

The institution is located in the very

heart of this city of two million people. The attempt is to build up an institution which will through a multitude of agencies do a far-reaching work; which shall minister directly in an evangelistic way to all of the different elements of the teeming population of this Eastern metropolis. Naturally in a work of this character we have to employ both the direct and the indirect methods of evangelism.

The departments of work planned are in the main the following:

#### NIGHTLY EVANGELISTIC SERVICES.

Five nights in the week the Japanese lanterns are out waving an invitation to the passing people to come in and listen to the message of the larger life. Into these meetings come the sin-sick, the hungry-hearted, and sometimes the curious-minded. A friend passing through Japan asked, "What do you do when no one comes in?" During the four years which this work has been going on I can think of only three evenings when no one came in to listen. Of course the attendance varies greatly, but long paper placard-announcements and good lively singing always bring in a number of people. After a pointed gospel message the people are urged to remain for heart-to-heart

personal instruction. Some always remain; sometimes the larger part of the audience remains. Here possibly our most effective work is done. Those who are genuinely interested leave their names and addresses and are followed up by the means of letters, tracts and visitation. Many get their very first introduction to Christ and his gospel through these meetings. And here many are led step by step into the higher life.

#### BI-MONTHLY EVANGELISTIC CAMPAIGNS

Every other month we have a week or ten days' special campaign of Evangelism. In these campaigns we call to our help the strongest evangelists of our own and other denominations. The object is to sow the gospel seed on as large a scale as possible; also to stimulate the interest of those who have through various means become somewhat interested in Christianity and its message. The attendance at these campaigns has ranged from 60 to 300. In the work of seed sowing these special campaigns are most effective and far-reaching. Some of our most interested and interesting seekers have been brought to light through these efforts. As opposed to the intensive method described above, this may be called the extensive method. And by thus combining the two we hope to do a more perfect work.

#### SATURDAY LECTURES

In Japan Saturday lectures are exceedingly popular. Many educational institutions and other associations hold their popular lectures and meetings on Saturday afternoon or evening. On this day the 70,000 students of this student Mecca are released from the schoolroom and are free to go where they please. We have therefore turned this Saturday lecture idea into an evangelizing force. We have adopted the institution bodily, the only difference being that our Saturday lectures are Christian both as to their message and spirit. Here the Christian worker, or the Christian philanthropist, or the Christian politician, or the professional man—in fact a Christian leader in any walk of life—is given an opportunity to speak the message nearest his heart. The essence of the message how-

ever is always the gospel. This service ministers largely to the student class and enables us to reach this open-minded yet difficult portion of Tokyo's population.

#### THE NIGHT SCHOOL

The Night School is another effort to reach the student population, as well as the young men engaged in commercial pursuits. Very few of the more than 100 young men enrolled could have been brought into a Christian atmosphere and under the influence of Christian teaching in any other way. Each evening for twenty minutes the young men are brought face to face with the teachings of Christ, and His claims upon them are emphasized. With these young men we come in very close personal touch, and here as everywhere it is the interpretation of the gospel through a living personality which counts. Although this department was inaugurated as an indirect means of doing Christian work it has been most encouraging in its actual evangelistic results.

#### BIBLE STUDY

No institution of this character would be true to its mission if it failed to put strong emphasis on the study of the Bible. We have not achieved all that we had hoped to accomplish along this line, but have as a rule about 100 men and women enrolled in Bible Classes.

#### THE CHRISTIAN HOME

The establishment of a Christian home for the many young men separated from their homes and home influence has been another feature of our work. Many of our inquirers are away from home and daily subjected to the temptations of this wicked city. Their taste of the new life as it is in Christ fills them with a desire for a home with Christian surroundings and atmosphere. Many need such a home until they shall become fully established in the new life. Boarding houses there are many, but these too often are centers of vice and sin. Over and over young men have come to me and described the sinful conditions which exist in their particular boarding house and have said, "How can we win out in the fight for purity and the clean life amid such surroundings?"

## WORK FOR WOMEN

Japan will never be a Christian nation unless her women are Christianized. Recognizing this fact we are laying a great deal of stress on work for women. In



TOKYO BAPTIST TABERNACLE, DESTROYED BY FIRE

connection with the Young Women's Dormitory, Mrs. Axling has organized the "Aikokwai"—the Love-Light Society. This is young women's work for young women. Through its social meetings it furnishes a social center for the young women, both students and non-students, and through its religious meetings it interests them in the theme of themes.

For the older women there is the regular women's organization of the church. This organization at one time conducted a two weeks' evangelistic campaign for women, with daily meetings, and 2,000 Bibles and tracts were placed in the homes of this

district by personal house-to-house visitation. The two Bible women who are a part of the Tabernacle working force visit the homes of the people, meet the women personally, leave tracts and literature, invite them to the meetings, and monthly there is a special evangelistic service for women conducted by women.

## KINDERGARTEN AND CHILDREN'S CLUB

A comprehensive plan for the evangelization of Japan must include work for the multitudes of children that swarm on every street. If we can win the children's hearts for Christ we have won the heart of the nation for Him. In order that the Tabernacle may do its share in this important work a Kindergarten and Children's Club have been organized. The Kindergarten gathers the little tots together every morning and for three hours plants in these receptive little lives seeds which will some day blossom into Christian character, strong and beautiful. Through these little gay-colored butterflies we reach the mothers; and mothers' meetings are here as everywhere a regular part of the Kindergarten work.

The Children's Club is for the older public school children. One afternoon of the week they have the right of way in the game, reading and social rooms of the Tabernacle. One hour is devoted to religious instruction, the rest of the time to fun and play. This organization ministers to many little children whose only playground is the street, and whose only religious instruction is the wordless chant of the Buddhist priest as he goes from door to door begging for offerings for the temple which he represents.

## SOCIAL MEETINGS

The Japanese are a social people. Their manner of life cultivates the social instinct.

More than any people I know of they enjoy coming together for social purposes. They are happiest and most open-hearted when sitting together sipping their Japanese tea and eating the little rice cakes which are the indispensable accompaniments of every social function. This trait in the makeup of the Japanese character is also taken advantage of and the social rooms of the Tabernacle often present a scene of merriment. These social gatherings always open with prayer, scripture reading, and one or two short religious talks. There is no divorce between the religious and the social in these gatherings. One blends naturally with the other.

#### THE TABERNACLE CHURCH

In addition to the work outlined above there is another work which is centered in the Tabernacle building. The Central

Baptist Church has its home here. It maintains its own services and organizations. It has its Sunday services, its prayer meeting, its Christian Endeavor, its Sunday school, its women's organization, and its church paper. This church and the Tabernacle cooperate in much of the work, and the converts resulting from the work centered in the Tabernacle are mostly baptized into this church.

To my Japanese colleagues, Evangelist Shimose and Pastor Nakajima, belongs much of the credit for any success attained in this enterprise. We face the future full of hope and courage. We believe that God is building up an institution here which will be a center of spiritual power and influence in this mighty city, and that from it shall go out streams of blessing to the ends of the Empire, to His own great glory. Brethren, pray for us!



#### On the New Field

MYINGYAN, BURMA,  
December 8, 1912.

We are at our station at last and happy in our work. We have charge of a Burman school of 250 boys, of whom only 25 are Christians, and a parish of 100,000 people in the very heart of Buddhism, no other missionaries in the section. Pray that our strength may be equal to the task. We are hard at the language now.

Mr. and Mrs. L. W. HATTERSLEY.

#### The Mission of Discarded Papers

Over 5,000 parents with large families and limited means have applied to our Mission for free literature. These are worthy families unable to supply themselves with just such reading matter as is going to waste in practically every Christian home. Write us for name and address of one or more of these families, and for full particulars. THE PAPER MISSION, Rev. B. A. Loving, Supt., Woodward, Okla.

# From the Land of Livingstone

## Opening a New Station

BY W. H. LESLIE, M.D., CUILLO



THREE fellow missionaries, Metzger, Moody and Bain, met me at Bandundu with the mission steamer *Henry Reed*. We came up the Kwilu River, looking carefully on both banks for a suitable site for the new station. After two weeks' search, during which time we saw more people than we had seen in any part of the Congo, we decided that the best locality was that which Mr. Bain and I recommended last year. After several days' close inspection of the locality we all agreed upon this magnificent site for the station upon a ridge of land facing the river and a hundred meters back from it, with springs of good water close by. A quarter of a mile distant is a large village, and within a radius of five miles there are eleven other villages. The people are friendly, quite fearless, industrious and abundantly supplied with food. A call for workmen brought more than I could employ at about thirty cents a week. We began to clear for building, as the place was an impenetrable jungle. In ten days we had eleven acres of land cleared, four acres of corn planted and the frame put up for a temporary house 52 x 28 feet. After the other missionaries had departed I remained three weeks to finish a place fit to bring my wife, who had remained alone at Cuillo.

While moving to the new station I attempted with the help (rather without the help) of a native to take half a ton or more of our goods on a raft down to the mouth of the Cuillo to meet the iron boat that the state kindly sent. The raft was heavily loaded, the river very high, the native failed to give me help at a bad point and the raft upset and all our stuff was lost except a few small pieces. The mail for America and the Lower Congo was in my hand bag and went down with the rest. We feel

worst over my medical library, as almost every book was lost and it will be difficult to replace the books.

The commissaire of the district came to the station just before I left to tell me that the Jesuits of Wambali were making a terrible fuss about our locating here. They threaten to carry the matter to Brussels.

The people here are of three different tribes, one of them being a cannibal tribe and the others reported to have a leaning that way. But they are all friendly. The prospects for immediate work are of the brightest and I can scarcely wait the time that must elapse before we settle down to steady work. We are delighted to hear of a coworker for us for this magnificent field. We assure him a hearty welcome and plenty of hard work.

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## A Theological Seminary in the Heart of Africa

THE Congo Evangelical Training Institution at Kimpesi is only four years old, but it has had a remarkable growth. An African jungle of woods and great tall grasses has been changed into a beautiful mission station with streets well laid out and a good road to the railroad station, one mile away. The two lonely grass houses built for the temporary accommodation of the missionaries have given place to two fine mission residences, and a third house for visitors built entirely of brick. In place of the grass houses built by the first entering class there are ten double brick houses for the students. A large storeroom, a dispensary, a barter store, two temporary classrooms, a carpenter shop, a blacksmith shop and a large iron house for the native workmen have also been built.

The jungle has been transformed into a garden producing the finest of native and European vegetables. The original grant of thirty acres has been increased to eighty. With a beautiful view of the mountains, fertile soil, a central location and nearness to the railroad, Kimpesi provides an ideal place for the Congo Evangelical Training Institution. The school opened this year

(1912-1913) with twenty-four native teachers and twelve wives in attendance. There is not accommodation for a large attendance. If there were sufficient houses for a very large number it is doubtful if that would be desirable. Rather ten trained men who will go back to lead their people into a better life than a hundred who might be discontented with their lot as teachers and preachers and seek after positions where they could earn more money. There are many tempting offers placed before the men who leave this school in the way of clerkships with traders, state officials and with the railroad. The various mission stations in their educational work prepare young men for such positions, and it is gratifying to know that they are filling these places capably, but the work of this school is to train men and women for distinctively Christian service.



#### "Heal the Sick"

The hospital at Banza Manteke is in a little building scarcely entitled to so dignified a name. Yet read these figures of Dr. Antony Parsons, covering his first three months in this hospital, and see if you do not think a medical missionary and a hospital are God's own agencies for reaching the people with a gospel of healing, of mercy and of love.

Patients, 3,945; visits to villages, 51;

night calls, 30; hospital patients, 37; major operations, 2; minor operations, 7; surgical dressings, 600.

Equally striking is the work of Dr. R. W. Nauss of Sona Bata, also a new recruit:

"The outlook for the medical work here I think is very encouraging. We are seeking gradually to improve our dispensary. Recently I have been given six huts in addition to the one already occupied, to be used as a temporary hospital until we shall be fortunate enough to get something better. Many of our patients come several days' journey, and the sick ones must naturally be housed and cared for until they are sufficiently strong to attempt the return journey. We have already done a number of quite successful operations under conditions which surgeons at home would consider impossible. The expressions of astonishment on the part of the natives at the accomplishment of the miraculous, as it seems to them, are sometimes amusing and often very pathetic."



#### Kikwakwa, a Kimpesi Convert

BY REV. P. A. MC DIARMID

THERE is one thing worse than heat in the tropics — that is the mosquito. We have the anopheles, the culex and several other varieties. They might be



STEAMER "HENRY REED"



MR. BILLINGTON AND HIS MONOCYCLE

divided generally into those that stand on their heads when they dig for your blood and those that are not guilty of this undignified position. The former are of the tribe that carry malaria. One of our students, Kikwakwa, was praying one day



WOMEN IN LIBERIA

in chapel. He asked that the white people, they, their wives and children, might be kept in health in the midst of mosquitoes and other troubles, "Even as Daniel was kept in the lion's den may we be kept."

Kikwakwa is not only a man of faith but of works as well. His father was one of five who was crucified and shot to death in the early days of Leopold's rule in this country. A white officer was shot in their neighborhood. Whether the natives whose lives were forfeited were the guilty ones or not I do not know, but I suppose it was felt that harsh measures must be resorted to in order that the people be kept in subjection. It would be little wonder if Kikwakwa had never had much love for those who rule this country.

From time of his conversion he has faced persecution, but this has only kept his faith in Christ's power to help strong and abiding. At the Christmas gathering at Sona Bata this year he told us how when

he was baptized his friends tried to dissuade him, saying that the white missionaries are devouring the spirits of the blacks. They said these evil spirits were in the water at the time of baptism. Kikwakwa was not very sure, but he and two others decided they would put it to a test and would not turn back into their old life. As they went into the water they nodded to each other to show that they would keep to their agreement, and then as each went under the water he opened his eyes wide to see if there were spirits. As they came up they shook their heads to indicate to each other that they had seen nothing. Then a witch doctor predicted they would all be dead in six months, but when this proved to be false others began to come to worship at the old mission station at Kifwa.

Kikwakwa is not by any means the



DR. PARSONS TESTING FOR SLEEPING SICKNESS

brightest man we have in our Kimpesi school, but there are few that can show a record of such effective service. He says that when he completes his studies here in June he wants to go to a part of the country where they have not yet heard the gospel. Everywhere he has taught he has won men and women for Christ and we look to him to do much in the years to come. Between Sona Bata and the Kwango River there is plenty of room for such a man. May God raise up more like him is the desire of our hearts.



HOPI CHRISTIANS AT FIRST MESA CHURCH, SUNLIGHT MISSION

## Christmas in the Sunlight Mission

By Elsie Michel

A GUEST AT THE CELEBRATION AT KEAMS CANON, ARIZONA



SINCE the organization of the Sunlight Mission in Keams Cañon, it has been the custom of the missionaries to invite the Indians of the parish to spend a day in the Mission sometime during the holiday season. The Indians gladly respond to this invitation. It means a dinner—a feast to which all are welcome, and to which all invariably do ample justice. It furthermore means a present—some useful article from the famous "mission barrel." The Gospel message is also given during the day, the story of the Babe of Bethlehem, the greatest gift of God to man.

To some of the Indians this story is new; it has never been told them before. Some become eager, anxious to know more of the way of salvation, while to others the

story seems only a myth, to be thought of no more after the day has passed.

You may ask, "Does it pay—is it worth while—the expense and labor in furnishing a Christmas dinner for this people, the distributing of articles from the mission barrel, the religious service,—is it all worth while?" All things done in His Name, as unto Him, never fail to result in some good being accomplished.

The home church societies that fill mission barrels, sometimes generously, cannot anticipate the pleasure, oftentimes amusement, which falls to the lot of the missionary on the field, in the task of placing articles where they may best "fit."

Occasionally a man in need of a coat seems to think anything in the way of a warm garment that will protect him from the cold will be better than nothing, and he is happy in the full sleeved cutaway wrap donated by some sister from some Eastern church. The missionary cannot but smile, even in her mortification,

because of her failure in "fitting," when she beholds the happy possessor of a puffed sleeve wrap riding away on his pony, presenting the appearance of a balloon. The worker on the field has not time to cut down sleeves and prepare



MRS. THAYER AND CHILD, HOPI AND CHILD,  
SUNLIGHT MISSION

ready-made garments suitably to be willing to wear them herself, but must pass them on as they come to her, hoping that the Indian will never know that he is out of "date" in his new garment.

This year there was great anxiety among the Indians living near who knew of Mr. Lee I. Thayer, superintendent of the Mission, their beloved "E'-ni-sodi," being called to Ohio because of the death of his father. They thought surely, "There can be no Christmas dinner, no Christmas treat this season, if the man is not here." They little realized the efficiency of the wife of the superintendent.

The message was, however, sent out that Christmas would be observed at the Mission as usual, even though "the man" were absent. Services for the Indians were announced for Christmas Day. The Christmas tree in the chapel delighted the eye of man, woman and child. The mission barrels, standing back of the tree,

were full to overflowing with garments old and garments new.

At high noon when dinner was announced in the two rooms of the basement of the chapel, there were found present three hundred Navajos and twenty-five Hopi Indians, ready for the feast, consisting of bread, meat, hominy, cookies, peaches and coffee. Only seventy-five could be served at a sitting. There was much anxiety among the Indians in being among the first served, many fearing, when they saw the large crowd, that the "grub" would give out before all could be fed. Care had to be taken that some were not served twice.



IRENE CHARLES, NAVAJO HOPI

One aged man, walking around awhile after doing justice at one sitting, felt that he was capable of a second sitting. He changed the figure "1" on his coat to the figure "4," and when the "4's" marched into the dining room, he boldly marched in again and enjoyed a second serving. There was enough food, and all who were present were fed, with meat and hominy to spare.

Dinner over, the happy crowd gathered in the chapel to hear the message and to receive some gift from the tree or the

barrel. The chapel was crowded to its utmost capacity, the porch also being filled. A bag of popcorn was given to each one present, to be used as a pacifier in keeping them more quiet during the distribution of the presents.

The three young Christian men, members of the Keams Cañon Navajo Baptist Church, assisted nobly in distributing the presents, as well as in the dish washing and general caring for the crowd.

About 4 o'clock the crowd began to disperse after saying "Thank you," "Good Christmas," and "Good-bye."

The day following was spent in cleaning, decorating and preparing to entertain the Keams Cañon Boarding School children.

On the afternoon of the 27th the school children, numbering one hundred and four, dressed in their blue uniforms, looking their happiest, with their teachers and disciplinarian, marched to the Mission grounds. The day was one of the brightest and not too cold for outdoor games. All enjoyed games in the yard until lunch was announced,— meat, hominy, pika, apples, candy and coffee were served in the base-

ment rooms of the chapel. When the children again marched out into the yard they found a beautiful Christmas tree with a present for each on the tree, or hidden somewhere in the yard. After all had found some present, with a cheerful "Good-bye" they filed in line and marched back to the school.

Friday evening there were a number of Navajo and Hopi Indians visiting friends in the Cañon. They were invited to the Mission home to a gospel service. The message was given in English, then interpreted for the Hopis by a Christian Hopi woman, and then into Navajo by a Christian Navajo man.

Thus was spent one of the happiest Christmas seasons in the far-away West, out on the desert, among the needy heathen in our homeland. May the Heavenly Father add His blessing to all that was so cheerfully done in His Name and for His glory, and may the efforts during this Christmas season in the Sunlight Mission in Keams Cañon result in many souls being brought into the kingdom of God. That is the one end sought.



THE HOPIS AT HOME



### An Old Man's Prayer

**W**HOU who art without beginning of years or end of days, suffer an aged pilgrim whose feet are pressing downward into the valley to utter his thanksgiving for Thy sympathy,—Thou who alone art in Thyself immortal, expressed in Thy comforting message, “even to old age I am He, and even to hoar hairs will I carry you: I have made, and I will bear, yea, I will carry, and will deliver.” Our failing strength needs the girding of Thy power, so that, though the outward man is perishing, the inward man may be renewed day by day. In Thy mercy we are permitted even now to drink reviving draughts at the Fountain of eternal youth.

**W**E give Thee humble and hearty thanks for the fulfilment in us of Thy promise that there shall be light at eventide. We thank Thee for the unnumbered blessings of Thy watchful Providence; for the gift of the Spirit interpreting to our experience the Book which Thou hast given us as the guide of our lives; a Book which, without the interpretation of Him who inspired it, is a riddle which human learning and skill alone are unable to solve.

**W**E thank Thee for the checkered experiences of life; its sorrows not less than its joys; its defeats and its successes; its failures and its achievements; its losses and its gains,—for all these we thank Thee, because by means of these Thou has made us to see that the discipline of life is the “all things” which, by Thy grace, work together for good to them who are “exercised thereby,” —for the supreme “good” of transformation into the perfect image of God revealed in Jesus Christ.

**W**E beseech Thee to kindle in our darkened souls Thine own light and to purify our corrupted natures after Thine own image. Inspire Thy people by Thy Spirit so that in all their relations to human society they may manifestly be the light of the world and the salt of the earth.

**G**IVE to our listening spirits power to hear Thy heartening voice, urging, “Be thou faithful unto death, and I will give thee thy Crown of Life!”

H. E. R.



### PRAY FOR

Japan: that she may be prepared to lead China and Korea not only in western civilization, but also in Christian faith and life.

Philippines: that the revival may continue until all the islands are Christian.

Australasia: that the islands in the South Seas may be occupied by Christian workers.

Hawaii: that these islands may be rapidly evangelized.

Cuba and Porto Rico: that our government may deal righteously with these people and our churches speedily take to them the gospel message.



### The Prayer Life

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

— MATT. 21: 22.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men.

— 1 TIM. 2: 1.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

— PHIL. 4: 6.

Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

— MATT. 9: 38.

Communion without service is a dream; service without communion is ashes.

— ROBERT E. SPEERE.

Everything vital in the missionary enterprise hinges on prayer.

— JOHN R. MOTT.

## Echoes from the Oriental Press

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THAT thinking Japanese themselves are not blind to the dangers of the present or the weaknesses of the past is shown by extracts from a strong article which recently appeared from the pen of one of Japan's leading writers.

### A CALL TO AWAKE

Dr. Tongo Tatebe, in the December *Taiyo*, declares that while Japan has made wonderful social progress during the Meiji Era, this progress has been more material and superficial than spiritual and fundamental. Statistics plainly indicate that in trade, railway enterprise, population, and productive industry generally, the progress of the nation has been phenomenal. The nation, in short, can show some net profit in its sociological balance-sheet. But the shareholders are naturally anxious to know whether they may expect to get the same dividends in the new era as in the one just ended. For the fact is that although astonishing progress has been seen in the material side of our natural life, no change of real importance has taken place in the spiritual. The promulgation of the Imperial Constitution was undoubtedly a great event, but what fundamental change has since taken place in our national life that can be attributed to it?

An intolerable idea is embodied in Individualism. It is a denationalizing doctrine. Social progress is possible only when social unity is perfect, and social unity can be perfect only when public spirit inspires the people. Individualism is the arch-enemy of public spirit. A small section of the people are also imbued with socialistic ideas. By the consensus of public opinion in this country, socialism is far inferior to social policy.

When thus considered, all so-called new ideas in this country are really decadent thoughts that we should do our best to exterminate in the interest of the state. It is, then, a sad yet inevitable conclusion that we have made only material progress during the Meiji Era, and have shown a tendency toward spiritual degeneracy.

The time has come, therefore, for us to study the causes responsible for the decadence of our spiritual life. Its direct

cause is the decline of the dignity of education.

One of the most deplorable features of our national character is that we are ever ready to worship any foreign ideas or doctrines as so many oracles. Our territory is so small that we imagine ourselves the inferiors of other peoples; while having had no civilization peculiarly our own, we have been always eager to adopt foreign culture. The insincerity that characterized the spiritual life of the Meiji Era was very likely the result of the remarkable ease with which the Restoration was effected. But for the fear of foreign interference, one would wish that the Japanese people had had to taste a little more bitterness of civil strife.

The people must awake with the opening of the Taisho Era, or their future will be dark indeed. Our propensity to shout with the biggest crowd after all constitutes part of the grave question of national culture. The progress of the nation can come only from a revival of the dignity of spiritual education.

### AMERICA AND THE PHILIPPINES

In the days when the Philippines are so much under discussion it is worth while to remember some of the things which the United States Government has done or begun to do for the peoples of the islands,—in most cases a work which could not be carried through to any measure of success unless supported and assisted for some time by the strong government which has made these undertakings possible. Martin Egan in the *Manila Times* writes as follows:

The first present of America to these people was liberty of religion, speech and press, given not in reluctance in the face of insistent demand but freely and voluntarily as a matter of preliminary right.

Its first step was to organize autonomous municipal and provincial government, its second the founding of a great system of free, popular education that now imparts daily instruction to over 500,000 children. It restored peace to a country long harried by war and the depredations of the lawless and it set up courts that have always administered

speedy and substantial justice. It found appalling sanitary conditions that seized upon epidemics and it has made the Philippines the healthiest country in the wide tropic belt that spans the globe. It has trebled the business and wealth of the country and given to property of all kinds values that it never knew before. It has attacked the backward social and economic conditions and substantially improved both. It is breaking down the petty feudal and caste system that it found and is bringing to the humble individual the civil rights and liberties that its own citizens know so well. It is constructing railways, highways, bridges, schools, hospitals and public buildings; it is improving harbors, it is building irrigation systems, it has introduced a modern forestry conservation system, it is improving agriculture, it is seeking to regenerate and modernize the whole country and people. These and many other things it has achieved in the face of difficulty and against inexperience. It has made mistakes, and men whom it trusted, American men, have failed it when tested, but there need be no apology for difficulty, inexperience, mistake or personal betrayal when the accomplishment is measured. American stewardship is a written record, open to examination by friend or critic, to one an invitation, to the other a challenge. No American can examine it without pride and quickening sympathy.

Filipino attitude on this subject appears upon its face to be unanimously in favor of the early severance of relations with the United States, but such is not actually the case. The natural desire for independence and control of their own affairs is general among all of the Christian peoples, but there is nothing like unanimity as to the time of independence or the method of asking or obtaining it. Several circumstances have served to bring the idea and its strongest advocates to the fore and keep them there. Congress has never made definite the purposes of the American people, and there is among the Filipinos a fear that they stand in danger of being absorbed, exploited and held permanently a subject people. The political leaders have made independence their shibboleth and have accentuated it by everywhere preaching the doctrine of anti-Americanism.

The real problems of the country are social and economic, but these have largely

been lost sight of and neglected, and the bare ideal has been the single battlecry of all the politically and journalistically active. The better informed leaders know that the country is ill prepared for complete self government and realize that they risk failure and eventual control by a power less friendly, but expediency has kept them silent. The Filipinos of substance who are not in politics also realize that it is proposed to take needless risk in both an internal and an external sense, but they too are silent. Perhaps many of them have not been impressed by political preaching and promise, perhaps many of them have not cared to stand forth to face the crowd. It is an open secret that a considerable number of the leading Nationalists—the party which advanced the independence proposal and is dominant in island politics—are seriously concerned lest the strong sustaining hand of the United States be withdrawn. They do want Congress to bind the United States by declaring in formal resolution that it is not the purpose of the American people permanently to impose their sovereignty over the Philippines and that it is the purpose of the United States to set up autonomous self government whenever the time is ripe and the people are ready for such step. They also want the Congress of the United States to create an elective senate to replace the present appointive commission, which besides its administrative function serves as the upper house of the Philippine legislature. They are willing that the veto power should rest in the hands of an American governor general, but they want the full legislative power and they want more high offices in the civil service for Filipinos. These embrace the real hopes of the political leaders for the present and really are the widest extension that should be given for a considerable period, but they continue to preach the independence idea and have really deceived their own people and a goodly number of Americans in the homeland.

The United States has gone too far to be unmindful of the future of the Filipino people. It has undertaken to see them through, and responsibility for destructive action is one that no political party should assume. In truth, the question has no proper place in party politics. It is a large and delicate American question that lies very close to the national honor and credit and should be handled as such.

# OBSERVATIONS OF THE OUTLOOKER



RECENT visit to New York brought the Outlooker to a gathering of Christian workers who met to discuss city problems. Home Mission Boards, City and State Mission Societies, the Bible and Tract Societies were represented. Work for the immigrants was the main topic discussed, as the immigrant is the predominant factor at present and compels attention. It was interesting to note that every leader emphasized the necessity and desirability of the closest cooperation in planning and conducting the work of evangelizing and Americanizing the new comers. Many were the plans suggested for enlarging the helpful work at Ellis Island and elsewhere. The fact was recognized that the great cities are not working for themselves alone, but that all our interests as a nation are involved in this matter of practically unrestricted immigration. Perhaps the most hopeful sign on the horizon is the awakening of local churches to the pressing need of personal missionary work with the material right at hand. The Church census plan is a revelation to a church. Such a conference shows, for one thing, how many thoughtful men in city and country are studying these great questions that must be dealt with if America is to remain the land of the free and of noble institutions and ideals.

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It is interesting to note that the following portion of the 119th Psalm was on the Bible page kissed by President Wilson as he took the inaugural oath:

41. Let thy mercies come also unto me,

O Lord, even thy salvation, according to thy word.

42. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44. So shall I keep thy law continually for ever and ever.

45. And I will walk at liberty: for I seek thy precepts.

46. I will speak of thy testimonies also before kings, and will not be ashamed.

47. And I will delight myself in thy commandments, which I have loved.

48. My hands also will I lift up unto thy commandments, which I loved; and I will meditate in thy statutes.

\* \*

It is not a wholly improbable story that was told of a man who lamented that he had been unable to give as much as usual to missions this year because the price of gasoline had gone up so high that it required some of his benevolence fund to pay for it. Economy very often begins with missionary and church offerings.

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This conversation was not overheard by the Outlooker and it did not occur in the church vestibule, but it might find a duplicate:

Lady (to milliner): I think thirty dollars is too much for that hat, but you may send it up, as I must have something fit to wear to the Social Union.

Same lady (to MISSION solicitor): Yes, I admit all you say. It is a lovely magazine, but really, I can't afford to subscribe this year. Fifty cents is a good deal to pay! (Curtain.)



# THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY  
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS**

### Three Million Dollar Campaign

BY SECRETARY STACKHOUSE

DURING January, February and part of March we have given the most of our time to the Three Million Dollar Campaign. A large portion of the time has been spent in the New York district, where our campaign was under the direction of the district secretaries.

Our Sundays were given to the churches in and about New York City and other large centers, where our appeal was given a very sympathetic hearing, and where we were very kindly received by both pastors and people.

The other days of the week were given to conference work and personal interviews, which for the most part were not without results. A number of parlor conferences and group meetings were arranged for pastors and representative men and women for the discussion of the whole problem facing our denomination at the present time. Meetings of this nature were held at Jamestown, Buffalo, Albion, Syracuse, Utica, Troy, Yonkers and other places. In these group meetings and conferences we have been doing three things. First, we have asked that earnest prayer be offered for the societies in this hour of crisis, and for the churches that they may respond to the appeal for help. We have suggested that where it is possible an evening be given to the consideration of the needs now confronting the denomination and to prayer for final victory. Secondly, we have asked the churches to make a

vigorous effort to reach or exceed the apportionment. In the third place, we have suggested that such individuals as feel themselves able to do so, and without interference with their gifts to the local church, make a contribution over and above their regular benevolent offerings, and thus help to save the Convention not only from the burden of a crushing debt, but provide for the much needed advancement in needy and new fields.

The reception accorded by those attending these conferences has been sympathetic and encouraging. Opportunity was given for asking and answering all questions that might help to throw light on the problems before us.

We have also been encouraged by the visits made to individuals. We are not permitted at this time to announce the response made by those we visited, but from the definite amounts promised, and the heartiness with which the whole matter was taken under advisement, we are confident that both the missionary treasuries and the lives of the donors will be enriched by the thousands that will thus be consecrated to Christ and His work.

We want to record our hearty appreciation of the very kind way in which pastors received our appeals and commended this special work to their people. We would all feel better if the money would flow into the treasuries regularly in streams sufficiently deep to cover all possible missionary demands; but since we have not yet reached that golden age it is gratifying to find our men ready to do their level best to meet an emergency such as now faces us in our denominational history.

It should also be said in this connection

that if the Three Million Dollar Campaign fails in its immediate or future purpose it will not be the fault of the district secretaries. They have given themselves untiringly to the campaign, and any success that may attend the work of the writer is due to the program outlined and so energetically carried out by these men.

But what is to happen on March 31 when the books are closed? Are we likely to come up to Convention and to face a debt of \$400,000 more or less? We have the feeling that our people are ready to say "God forbid it!" and then second the motion. We are confident that the united action upon the part of our Baptist people will meet and save the situation.

One hour's wages per Baptist member passed on to the treasuries would settle the whole question. One average meal per member will settle the question. It may mean sacrifice for many more, as it has meant for many already. But whether we succeed or fail, the responsibility rests with us as individual Christians. There is no compulsion about the matter. Challenges may not move us, appeals may not find a response in our hearts, and we may set before us many reasons why we should not give or why we should not give more. Excuses may be made, criticism may be offered, and difficulties may be located. But the one thing that we must face at our May Meetings is that our Missionary Societies financially are just where we by our individual offerings have placed them.

We should be decidedly grateful for our history of achievements, the work we have done, the contribution to the world we have made, the light we have given, the churches we have established, and the place we have taken among the religious forces of the hour for the honor of our Lord and the redemption of humanity. Are we going to be satisfied with this record, or are we going to make this but a stepping stone to greater achievements?

May God help us to take our place in the front rank of missionary activity and maintain it, for the world's sake and for Christ's sake.

The following interesting letter was handed to us a few days ago: "Our Missionary and Beneficence Committee

have announced a period of ten minutes for special prayer at our five prayer meetings between now and Easter for the work and deficit of the National Societies. Circular letters, explaining the situation, will be sent to every person in the congregation that has an income. On Easter Sunday we shall take a 'Sacrifice Offering,' nothing less than one dollar being asked from those that earn their livelihood. Larger amounts are requested from those able to give more. We plan by this means to go beyond our apportionments."



#### **The Young People's Convention in Brooklyn next July**

The Baptist young people will be warmly welcomed to Brooklyn and the Baptist Temple July 10-13 next. Secretary Chalmers is making necessary arrangements, and the convention committee of the Brooklyn Union is at work. Information can be had from Secretary Chalmers at 107 So. Wabash Avenue, Chicago. C. S. Cregar, 175 Remsen Street, Brooklyn, is chairman of the local convention committee, which says, in its invitation to all Baptist young people:

*"WELCOME, THRICE WELCOME TO BAPTIST YOUNG PEOPLE,"* will be the watchword of all Brooklyn in July, 1913. This Young People's Baptist Union of Brooklyn, organized in 1877 with primal thought of an inter-church relation and sociability, has increased its scope of work and capacity for service until now it covers a very wide field of activities, watched over by a dozen or more wide-awake committees, involving the outlay of from \$3,000 to \$4,000 annually, additional to social and educational features. Over forty societies, not counting Junior or Missionary Societies, or boys' work, are affiliated in the work, with more than 2,500 membership.

That no one may fear as to getting a place, the notice adds that the homes of 20,000 Baptist people and others will be prepared for guests by the entertainment committee headed by Alfred Schmitt-henner, 677 Quincy Street, who may be written to directly. Now for filling those homes.

# WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

## Counting the Blessings

BY FRANCES M. SCHUYLER

"Count your many blessings,  
Name them one by one,  
And it will surprise you  
What the Lord has done."



HAT shall we render unto the Lord for all His benefits to us? The question as related to the work of the Woman's American Baptist Home Mission Society involves many elements that within the limitations of our finite comprehension cannot be fully answered. At the time this article is written, the contributions are pouring into the treasury, but the final result cannot be determined before March 31. Strong hopes are entertained that apportionments will be met and a deficit prevented. In spite of the uncertainty regarding finances, however, there is much in the retrospect of the year's work to fill the heart with praise. From all over our field have come reports that show definite spiritual results.

In the letter of Miss Alice Steer, published in this issue, an enumeration of blessings is given that is remarkable. The missionaries on the first and second mesas see growth in Christian character. At Watonga, Oklahoma, old superstitions are giving way and men and women are asking to be led "into the Jesus road." Loss of loved ones has tested the faith of several members, but they "have found Him faithful who hath promised," and are kept from going back into old superstitions and observance of heathen rites. This is true as well of the fields in Nevada and California, among Piutes and Monos.

From other sections the glad tidings have come. South Omaha, Nebraska,

reports: "The two missions are doing the best work they have ever done. The Sunday school has an average of over three hundred." "I have found much interest in the Bible among the Mexicans in San Diego, California," writes Mrs. Duggan. "Ten Sunday school scholars found Christ last week, eleven church letters were received and forty people confessed Christ one morning," reports our general missionary for Washington. "Since the establishment of the new republic of China, the Chinese of Portland are gradually adopting American ways. The prospects are brighter than they have been for many years," is the message from Portland, Oregon; while from El Cristo, Cuba, our representative in charge of the girls' department of the International College says, "We have 56 girls and 65 boys as boarding pupils, with 43 boys and girls as day pupils. Bible is taught regularly twice each week. Six young men are studying for the ministry." Ponce, Porto Rico, reports growth too extensive for the present accommodations. Mather Industrial School, Beaufort, South Carolina, through Miss Kinsman, acting principal, acknowledges God's answer to prayer. Conversion of students is frequent and a thoughtful, inquiring spirit prevails.

Spelman Seminary, with nearly six hundred students, is doing its usual splendid work. Writes a teacher: "The good Spelman is doing is best measured by the work of the graduates and former students. One has begun a preparatory and industrial night school in Atlanta for men and women who wished to learn to read the Bible, write their own names and read their own letters. The school has grown rapidly. One has organized a Neighborhood Union,

another, who is a trained nurse, is assistant medical inspector in the public schools."

"Count your many blessings"—we cannot. "Name them one by one"—the space in this department is too limited to admit of its being done. "It will surprise you what the Lord has done." It has. We can and do offer unto Him our heartfelt gratitude for all the blessings He has bestowed upon us. We ask that in the new year, we may see even greater gain, and that there may be placed at our disposal funds commensurate with the growth, that the gospel of Christ may be given not only to the Indians and "The Waiting Isles," but also to the representatives of many nations whom God in His wisdom has been bringing to us.



#### Mather School, Beaufort, S. C.

BY LIZZIE R. KINSMAN, ACTING PRINCIPAL

In numbers we have increased to the extent of our capacity, and are reminded of the miracle by Elisha, "and the oil stayed" when there was not a vessel left. Dormitory room should be enlarged before another year. God has given faithful teachers, earnest and united in purpose. In the front row in chapel are our little people, and what a comfort they are!

Victoria wrote to her papa the other day that she is a Christian. Charlotte and Ethel are nieces of a very dear girl who was a student here my first year with Mrs. Mather in 1898. They are always helpful, truthful and obedient. Among our older girls, Susie and Alma are learning to work in the Sale house, Redella finds her table work interesting. A funny request came from tall Mary of fourteen, whose mental growth has not kept pace with the physical, "Please may I walk with Sarah in the line for church?" Immediately the picture of the tallest girl in school paired with one decidedly "chunky" provoked an inward smile, but I rejoiced that Mary had found a friend.

In our half past six volunteer prayer service, one girl who is very easily upset in temper prays "that we may be given the patience of Job." A mother was here yesterday to pay her daughter's board, walking seven miles because she had no

"creetur." She would have been glad to bring us wood, but the "creetur" died and she had no way to haul it.

Diana, whose mother died in the asylum, leaving her with four younger children to care for, is bravely doing seventh grade another year and keeping all in school, with father's help. Monday, three new children from over the river were brought to day school by the mother, who was sick in the fall. They cross the river each morning in order to find better teaching.

Last Friday night our pastor with a retired preacher and wife came out to tea and took charge of the meeting. It was a great treat for us, especially because the gentlemen brought cornet and violin.

Little William is allowed the privilege of sewing class. He came early in the year with the request that he might make a handkerchief. This he has completed. Then this ambitious little man of seven said, "Mrs. Ware, may I make a blouse?" At last account this had not been accomplished. His father is a tailor.

Temperance sentiment is at a low ebb in this state. Miss Smalley called, in a recent meeting, for those who wished to sign the pledge, with a response from only two. One mother has treated all her daughters freely with alcoholic medicine, and their father a worthless inebriate. Opportunity for a face-to-face talk was sent in the Lord's own way and we can only pray for the success of the message. Systematic temperance instruction will also be given in the grades. Many a message is given out from the Sale house to the hundreds who come every week to trade.



#### The Russian Mission of Los Angeles

BY EMMA L. MILLER

We record with joy any advance step, the Russians are so slow and persistent in their old beliefs and oppose any new teaching with intensity. A few weeks ago we told of the baptism of the first Russian man, and now can tell of the conversion and baptism of the first woman in the mission. She has been a regular attendant at our meetings and seldom fails to pray in them. She has been waiting for baptism for several weeks until

the Russian Baptist pastor from San Francisco should come to Los Angeles. This brother, John Varonaeff, has been with us now for three weeks, working day and night among his people. His first Sunday was a great day for our mission. Sister Mary Eurokin confessed her faith in Christ in baptism in our chapel, which was filled with Russian people, few of whom had ever seen the ordinance before. She made an appeal to the women to give themselves to God as she had done. This service lasted for three hours and was full of intense interest. It consisted of song and Scripture, prayer and speaking, and then the baptism, which was followed by a welcome service to the new member. It closed with the communion, after which the Baptists with a few friends were invited to the home of our new sister for supper. The little group of believers, now nine in number, are faithful, and led by our lay brother, Paul Molokonoff, have been working for over a year to

bring their fellow countrymen to Christ. They are greatly rejoiced and strengthened at the present time and hope for larger blessings to come. Meetings are held every night, sometimes in the chapel and sometimes in the homes of those who request them. These meetings usually close with a supper, during which song and prayer and Scripture and conversation are the chief features; and to these after-meetings they invite those who are interested. These meetings often last far into the night, but the people never seem weary or ready to go. There is much talk today about modern evangelism, but I have seen among these earnest Russian Christians an evangelism that seems to me to be more like apostolic evangelism than any I have ever known. It is individual, personal work with friends, neighbors and strangers, too, using the Scripture with skill and relying on God for results.

Brother Varonaeff is pleasing in manner, intensely in earnest, and his appeals are



THE RUSSIAN CONGREGATION AT LOS ANGELES

passionate and effective. He has been in this country only four months and came directly from Siberia, where his work has been blessed. We feel that his coming is in answer to prayer, for our brethren here have been praying that God would send them a leader of His own choosing. Last night we heard for the first time the voice of a new woman in prayer and confession. She has been coming to our meetings for some time, a silent but interested listener. There are others interested but they do not dare to brave the opposition, scorn and persecution that would surely follow if they identified themselves with the little band of Baptists in our mission. The Spirit is working in the hearts of some, and nothing but the power of God can overcome the hindrances in their way to a Christian life.



#### A Year of Blessing among Crow Indians

BY ALICE E. STEER

We have had "showers of blessing." They began with the opening of the new building at Wyola, Thanksgiving of 1911, in the conversion of two Indian people and the carpenters. Then a shower came at Lodge Grass when a number of the white people yielded and our new church was formed.

At Pryor also came a blessing last winter, when White Fire (Snapping Dog), a member of our Indian church and the only Christian in the Pryor district, led Bull Snake and his wife to Jesus. Then there was the changing of James Teepee Stake, an educated Catholic, and one of the most bitter enemies of our work. After those who had formed a compact had prayed for him for a year, he came to our pastor confessing his sin, and asking forgiveness, saying he had had a dream and in it God had showed him he was doing wrong in fighting our work, for we were his friends. He also said that he should take his children from the Catholic school and put them in our school, and this he asked permission to do. His changed condition has had a great effect on the Indian people.

Then followed the wonderful Fourth of July meeting held by the Indian people

in their dance hall. It has been the custom for a long time for each section to go in camp in their own district for their dances, but last July the Reno and Black Lodge districts gained permission from the agent to come to Lodge Grass for their celebration. During the week the Christian Indians from Mr. Burgess' Congregational Church held a conference and arranged for a meeting to be held in the dance hall on Sunday. They wanted Mr. Petzoldt and his helpers to be present.

The Lodge Grass Indians in charge gave a welcome to leading men from Reno and Black Lodge, shook hands with them and invited them to speak. The topic of their talk was the Old Way and the New Way. Among the twelve or more who spoke was a man who was not then a Christian but who has since yielded. When he rose he pointed to some of their medicines which were in the form of two long poles wrapped half way with otter skins, and said, "These old medicines are like the spear that pierced Jesus' side, and this is a Jesus meeting and they have no place in this service." Immediately our Lodge Grass chief rose and carried them out. This indeed was a great victory for the Lord Jesus.

In this same meeting Curly, the sole survivor of the Custer battle, was present. He rose and said, "The missionaries at Lodge Grass and Mr. Burgess [Congregational missionary] are both alike, they teach the same thing, that the Indian people when they come into the Jesus road must have a change of heart and life; the Catholics do not teach this. The missionaries are right." Then he said, "You Lodge Grass Indians should be proud of your missionaries, for they were the first to carry the gospel into the camps."

This meeting was then given into the hands of our pastor, and after a gospel lesson, five mothers came forward for prayer, thus signifying their hunger for salvation.

Later in the summer when Mr. Petzoldt asked Theodore Whitemouth, our native worker, to spend a month at Pryor, he said, "No, I don't want to go to Pryor. They are all Catholics there and they don't want to listen to me." "Very well," Mr. Petzoldt said, "we will go together."

So they went, holding for one week a series of meetings, with the result that ten confessed faith in Christ. Another trip with Brother Clark, Sunday school missionary for Montana, and another trip with Mrs. Petzoldt resulted in twenty baptisms and fifteen others received for baptism.

The writer was in Minnesota during a part of this manifestation of God's power, where she tried to tell of the marvelous work of grace in the salvation of these Crow Indian people. On reaching home, during the first week in December, a series of meetings was held at Lodge Grass, with quite a number of Indian people in camp. These meetings revealed a great change in the Indian people towards Christianity and those who have accepted it. It revealed, too, the courage of our six older girls who made a public stand for Christ. During the week only one man confessed Jesus. During the weeks that followed twelve others came, among the number two old people—"Strikes-Both-Ways," who was over one hundred years of age and who immediately after confessing Jesus went to meet Him face to face; and "Looks-up-her-Son," an Indian sister over seventy. Among the converts at Pryor there are several who are also over seventy years of age. During the past year in these showers of blessing over fifty Indians have made a confession of faith in Christ, besides the ingathering from among the white people. The Lord indeed has done great things for us, whereof we are glad.

## †

**"Taking up the White Man's Burden"**

BY HANNAH L. SEILS, PHILADELPHIA

I was called to the bedside of a woman of about fifty years, who was dying in a hospital. Six months ago this same woman ordered me to leave her home. Twenty years ago I was a frequent caller in that home. They had come here as strangers from Europe, mother, son and three daughters, thoroughly honest, hard working people. What happy times we had when the mother, two daughters and the son were brought to confess Christ. The mother remained faithful and has

been called home. Two daughters went to California, but have returned. Rum, socialism and love of money were the great enemies and proved the ruination of these poor people. It was when in an intoxicated condition that the mother ordered me to leave her house, but on the sick bed her conscience was fully awakened. I shall not soon forget the anxious eyes as she watched for my coming, and then her happy face as she saw me approaching her bed. All the relatives were made to stand aside that she might have the full benefit of my visit. We laid her body away three weeks ago, and trust our merciful God received her soul. May God help us to reclaim the brother and sister!

In another home Christian in name only, the father is good and kind to the family when sober. Five of the little ones go to our industrial school and Sunday school. We have labored with this family for some time and stood by them in poverty and sickness, teaching the little folks and the mother who accepted Christ as her personal Saviour a few weeks ago, and gave a clear beautiful testimony at one of our services. She came home and told her children and husband that she would henceforth lead a Christian life, not only in name but in deed. One day as she spoke again to the children alone, she said, "We must all pray and help papa to give his heart to Christ." While she was speaking, one of the little boys about eight years old had left the room unnoticed, and suddenly he rushed through the door with two little boards from dry-goods boxes, and explained to his mother the little plan developed in his mind while she had been talking to them. "See, mamma, I am going to make a little box with a hole in the top, and save all my pennies, and all of you must do it too, and when we get a whole lot in the box we will give them to Mr. Kaaz [pastor] and Miss Seils, and they will pray for papa so he won't drink any more." They had been so accustomed to paying for religious services, no wonder he formed such a plan. When the last baby was to be sprinkled, the mother stated, there was no money, not even enough for a meal, and she refused having the service performed,

saying, "I cannot pay for it." But the godmother-to-be insisted it must be done, and she would pay for it herself, saying, "You will see Pastor B. will not accept it under these circumstances, for he is a wealthy man." The baby was christened and the godmother paid two dollars for the rite. A few days later this Protestant minister returned with the certificate and asked thirty-five cents for it. It is more difficult to turn a misdirected people than those who are without a leader.

on either side. It looks as though the street continued to the foot of the mountains which can plainly be seen in the distance, but in reality they are miles away.

On this street are found many queer little shops, back of which, in narrow contracted quarters, lives the shopkeeper and his family, not a pleasant place to call home, I assure you. It is interesting indeed to visit these little shops. After climbing two or three wooden steps, the



INDUSTRIAL SCHOOL AT TUCSON, MISS NORGAARD AT LEFT

#### A Commingling of Elements in Tucson, Ariz.

BY MARIE NORGAARD

If you ever visit Tucson, you must be sure to go down to Myer Street, especially if you would like a glimpse of "Old Tucson," the Tucson that really belonged to the land of "sunshine, silence and adobe."

As you near the end of one of the main streets, you turn to the left and there stretching out before you is a long, narrow, sandy street with a row of adobe houses

doorway is reached, but the entrance is almost completely obstructed by huge bolts of canvas, gaily striped Mexican blankets, ginghams and calicos of such vivid hues as to fairly make one's eyes blink to look at them, and occasionally a bale of hay is added to the pile. When once an entrance is gained, one hardly knows which way to turn. The shop is usually dark and crammed to its utmost capacity. After getting accustomed to the light you discover a corner that looks most interesting, and going there you find



MISS NORGAARD AND THE FAMILY OF REV. ANDREW BOSOCO

shoes, groceries, dry goods, beautiful Indian, Mexican and Chinese curios, mingled together most cheerfully, seemingly quite content in this little old shop.

After walking a few blocks we pass the shops and come to the Mexican homes. Many of the homes have only dirt floors, usually two or three feet below the level of the street. In some not a single piece of furniture is found, except, perhaps, a few dry-goods boxes used for tables, chairs and cupboard. The bed consists of a pile of dirty rags and quilts lying on the floor. And yet, out of these homes troop as gay little bands of children as are found in any place, in spite of dirty hands and faces and scanty clothing.

It is on this and adjoining streets that much of my time is spent. The Mexican Baptist mission is also located on this street and to the mission comes a band of happy children every Saturday.

We were fortunate enough through the kindness of a friend who is interested in our work to have a real "sure-enough"

Christmas tree, as the children say, and when they saw it they clapped their hands with joy. When the apples, bags of nuts and candy were distributed, their cup of joy was full and running over. Some had never been to a party before, and to them it was the greatest event of the season.

†

#### A Day in the School Room in Guantanamo, Cuba

BY MAGGIE HOWELL

Would you like to visit our school in Guantanamo? It is now 7:30. I must hurry and open the door, for some one is patiently waiting to enter, even at this early hour. I meet a bright "good morning" as each one comes in and takes his seat.

At eight o'clock the bell rings and the morning session begins. The hymn books are passed around and sixty-two voices join with ours in songs of praise. We now have our Bible lesson. The subject this

morning is "God's love for us." The references have been given out to those who have arrived early, and they will now read when called upon. How eagerly they wait and how attentive all are to hear of this great Love! How readily they answer the questions put to them! Now we will ask the Lord's blessing and guidance for the day's work.

Twenty minutes have passed. The first grade children, twenty-five in number, pass down to their room below for their daily work. The forty-two second and third grade pupils will now have their arithmetic lessons. This is not a pleasant subject. The multiplication table is just as difficult for them as it was for any of our boys and girls at home. Mary thinks she can never learn fractions.

Next we take up the second grade English lesson. We can readily see that this is their favorite lesson. How difficult though it is for them to pronounce the words "but," "up." They will say "boot"—"oop." Then, too, in translating, it is difficult for them to remember that the adjective comes before the noun.

They want to put it as it is in Spanish, "nina mala"—"girl bad"—instead of "bad girl."

It is now time for recess. Those who have arrived on time go out to the playground for recreation. Here and there can be seen groups of happy faces. Some are playing ball, others playing tag, and others eating their lunch. The Cubans never have anything in the morning for breakfast but a cup of coffee or chocolate, consequently are ready for their lunch at ten.

Twenty minutes of recreation are over and we are again in the class room hearing the advanced English class recite. We are surprised to see how well they have mastered our language. They can not only read and spell, but can understand and speak it. Their parents are so proud of them, for every Cuban is anxious for his child to learn English. We will now hear them read in their own language, and then they are dismissed for dinner.

We have two hours at noon. The afternoon session begins at 1.00 and lasts until 3.30 for the children who know their



FLASHLIGHT OF THE CHILDREN'S CHRISTMAS PARTY AT TUCSON

lessons. The afternoon is given to writing, geography and history. It is a rule that no one can go home until the task of the day is completed. Often there are children here until 5:30. Having been with us from 7:30 to 5:30, we know you must feel, as the teacher does, that it is now time to go home and rest.

tongue. Sometimes they begin by asking questions and discussing what has been read until they forget about the sewing they have come to do. At present they are making warm flannel underskirts and flannel nightgowns.

The Day Nursery, or Church Home as we call it, has been a great blessing.



AN ITALIAN FAMILY FOUND DESTITUTE BY THE MISSIONARY

#### Personal Ministration

"For I was hungered and ye gave me meat; naked and ye clothed me; I was sick and ye visited me."

BY MAE JENKINS, CAMDEN, N. J.

The results in every branch of the work among the Italians for the past year have been encouraging. The work among the children in the kindergarten has opened to us many new homes. We have not only secured the children for the kindergarten, but have gained eighteen mothers for the Tuesday night Mothers' Class. Several of them are women who work in the factories from seven in the morning until six at night. They look forward eagerly to Tuesday night when the Scripture is read and explained to them in their own

Since last June fifty children have been sheltered, some for a week or two while the mother was in the hospital undergoing an operation. Others were cared for during the day, allowing the mother to go to work and earn a living for herself and her children.

A few weeks ago we visited a home on Cox Street. We found six children all under the age of nine, literally starving to death. The father had been sick in the hospital for several months, and the eldest boy, their only support, had been sent to prison. After careful investigation, we brought three of the children, all of whom were cripples, due (the doctor told us) to lack of nourishment and cruel

treatment, to the Church Home. After warm baths and a lunch of bread and milk, they were put in little white beds that are always kept sweet and clean. They have been with us now for two weeks. During that time they have been carefully watched and cared for.

God is working in a wonderful way in our English prayer meetings on Wednesday nights. A few weeks ago seventeen of our older boys and girls were converted. The influence of these meetings is being felt in all the other classes and especially in the homes.



#### How They Did It in Evanston, Ill.

At the request of the editor of this department, the leader of Evanston's enterprising circle, Mrs. Orris C. Hart, furnished the following items.

In the month of April, 1911, following the request from our headquarters that each circle observe Daughters' Day, an invitation was extended to the girls of the Intermediate department of the Sunday

school to meet the women of our Missionary Circle at a "Daughters' Day" reception to be held in the church parlors one afternoon at four o'clock. Our Young Women's Circle was also invited and the girls responded with happy faces, and each guest was given a pink carnation. Our guest of honor on this special occasion was Miss Isabell Crawford, who graciously donned her one hundred dollar Indian costume and, mounted on a table, gave the girls a most graphic recital of her own experiences as a girl, which led to her determination to give the best of her life to showing the "Jesus road" to our Blanket Indians. She told of her hardships and her joys — of her loneliness and reunion with friends — of her persistence in overcoming obstacles and of the faithfulness of Lucius, her Indian interpreter. Her rendition of the Twenty-third Psalm in gestures kept our girls listening in rapt attention, and when she closed with an earnest appeal to them to form a Mission Band, all were glad to become charter members of a new organization in the church.



JUNIOR CLASS IN TRAINING SCHOOL WITH PRINCIPAL, MATRON AND TEACHERS

The band now meets at the various homes once a month, under the leadership of one of our women, during the winter months on Saturday afternoons, and when the days are longer and brighter we shall meet on other days directly after school. A President, several Vice-presidents, Secretary and Treasurer were elected. A different pianist for every month and a House Committee help to give a number official standing. A varied program of work among the Indians and missionary endeavors in China up to date is given, and the girls are sewing on strips of patch-work for quilts, a work Miss Crawford suggested. Self-denial money is gathered in Indian teepees and mailboxes, and they are working on an autograph quilt, charging ten cents per name, which revenue

will enable the circle to pay for one annual scholarship in one of the girl's schools in China. All are eager for information and each one is a reporter for missionary news.

The Girls' Missionary Circle of the First Baptist Church of Evanston remembered at Christmas time the boys and girls at the Bacon Home for Missionaries' Children, Morgan Park, Illinois.

As the circle had pictures of these missionary boys and girls and a letter telling where the parents of each were located as missionaries, the personal touch was given and the sweet atmosphere of "freely ye have received, freely give," will leave a lasting impression on the girlish hearts and minds. Miss Drake's letter of appreciation created a desire for a repetition of such work.

## THE WORKERS' DEPARTMENT

### A Request for Financial Advance

In the councils of the finance committee of the board of managers of the Woman's American Baptist Home Mission Society on February 25, it was decided that beginning with April 1 we adopt the policy of urging our constituency to RAISE IN FULL AND SEND IN TO HEADQUARTERS THE QUARTERLY APPORTIONMENTS DUE BY JULY 1, OCTOBER 1, DECEMBER 1 AND MARCH 31.

This it is thought will meet the needs of the board in the payment of missionaries' salaries and the expense of administration. It will render borrowing funds unnecessary and save a large sum of money spent annually in the payment of interest.

To enable the women in the circles to meet this advance with promptness and ease, the board recommends the use of monthly envelopes, which may be procured from headquarters upon request, postage only being required.



### Mission Study Outline

#### MORMONISM, THE ISLAM OF AMERICA

##### CHAPTER 4

This chapter covers the most vital topic in the whole subject and great care should be exercised to make certain points quite clear and emphatic.

**First:** There is a deceptive use of words and phrases in all Mormon teaching intended for Gentiles. The most insidious and successful approach to uninformed minds is made through these expressions that "sound all right." Show clearly upon their own written authority what is the real meaning they attach to words and phrases which the Christian world understands altogether differently.

**Second:** Many of these more objectionable and most binding doctrines are entirely omitted from their literature intended for general circulation among Gentiles, and are not mentioned in their teaching and preaching in Gentile communities. Only an incomplete and partial idea of these doctrines is ever conveyed. The meat of it all is sedulously held in reserve until the new convert is supposed to be able to bear it. By this means then again the uninformed and unsuspecting are trapped and led forward, step by step.

In these two points lie the menace and the danger to tourists and convention visitors. They receive courteous and gracious attention, are given abundant literature, deceptive because of double meaning and omission, and they come away feeling that all anti-Mormon criticism is either wholly false or greatly exaggerated, and that there is not much radically wrong with them after all.

In your study, supply your Society with some pro-Mormon literature, that you may verify for yourself the statements of their real doctrine. (See page 183 of Textbook.) Get anti-Mormon pamphlets from your own board, and from the Utah Gospel Mission, 1854 E. 81st St., Cleveland, Ohio. Send a dime to the latter, and ask for two leaflets, "The Mormon Doctrine" and "The Private Doctrine of Mormon Theology." Be sure to exercise courage in your effort to investigate thoroughly, to realize the supreme importance and value of opportunity, to expect and secure results.

#### REVIEW QUESTIONS

1. What is the power of the Mormon hierarchy in their private, public and political life?
2. What is the secret of the spread of Mormonism and its great hold on all its adherents?
3. What is the Mormon attitude toward politics, state and national?

## QUESTIONS

1. What does Mormonism present as its ideas of God, the Holy Ghost and Christ?
2. What is its explanation of the origin of the human race?
3. What is the doctrine of Blood Atonement?
4. What is their attitude toward other churches?
5. What are their omitted doctrines?
6. What place does polygamy hold in their belief and practice?
7. Explain a "call." Explain their system of tithing.
8. Explain baptism for the dead, and endowments.

## SUBJECTS FOR PAPER OR DISCUSSIONS

1. Compare Mormon and Mohammedan belief with regard to polygamy, tithing, missions, etc.
2. Effect of its ideals upon the followers of a revelation. Examples from history, Puritans, Mormons, Oriental religions. Standards of morality, individual freedom, ideas of God and Christ.
3. Show that Mormonism teaches the merit-making of Buddhism, the ancestral worship of Confucianism, the polygamy of Mohammedanism, the chicanery of Jesuitism and the polytheism of all the heathen world.
4. Place of Jesus in the great religions of the world.

## FACTS TO BE REMEMBERED

1. Mormons do not in reality accept our Articles of Faith.
2. They do not give to God, Christ and the Bible the same position that Christians do.
3. They believe in polygamy, baptism for the dead, and endowments.

## STATISTICS

Two thousand Mormon missionaries are in the field every year. Mormonism claims a large increase in adherents in thirty years, and the United States census confirms the claim.

## NOVEL FEATURES FOR A PROGRAM

1. Give a description of Mormon temples at Salt Lake, Mantle, Lehi, St. George. Illustrate with pictures. Write it in the form of a letter from a tourist in Utah.
2. Write an article on polygamy from the standpoint of a devout and sincere Mormon woman.

## REFERENCES

By Order of the Prophet, by Alfred H. Henry, price 50 cents.  
Post-cards: (Colored, 3 for 5 cents; 20 cents a dozen):

Bee Hive House, Brigham Young's Grave, Interior Mormon Tabernacle, Mormon Tabernacle, Provo Valley, Sunset on Great Salt Lake, Tabernacle Organ, The Devil's Slide, The Temple, Under the Temple Wall.

## WHERE TO SEND

Address all orders for literature to the Literature Department, Woman's American Baptist Home Mission Society, 2969 Vernon Ave., Chicago, Ill.



## Birthday Prayer Calendar for April

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

April 10.—MISS LILLA SAWYER, missionary among Slavic races, Pittsburgh, Pa.

April 15.—MISS ANNA HAGQUIST, missionary among Scandinavians, Omaha, Neb.

April 16.—MISS ALICE E. STEER, matron Crow Indian Mission, Lodge Grass, Mont.

April 17.—MISS AUGUSTA SODERBERG, missionary among Scandinavians, Chicago, Ill.

April 18.—MISS ANNA BOORMAN, missionary among Negroes, Birmingham, Ala.

April 20.—MISS DOROTHEA DELONG, general missionary among American population, Spokane, Wash.

April 27.—MRS. L. K. BARNES, assistant vice-president and general worker for Eastern New York, Brooklyn, N. Y.

May 4.—MISS MINNIE E. GEBHARDT, missionary among Germans in Cleveland, Ohio.

May 5.—MISS JUDITH ERICKSON, missionary among Scandinavians, Topeka, Kan. MISS NATHANA CLYDE, missionary among Slavic races, Kansas City, Kan.

May 6.—MISS JANE SKIFF, missionary among Chinese, Seattle, Wash. MISS ANNA NELSON, missionary among Swedes, Brooklyn, N. Y. MISS GRACE EATON, assistant superintendent, Fireside Schools, Nashville, Tenn.

May 10.—MISS LUZ HEATH, missionary among Mexicans, Mexico City, Mexico.



## NEW STATE DIRECTOR

California (Northern) — Mrs. A. A. Holmes, 1224 N. Commerce St., Stockton (Y. W.).

## NEW DIRECTORS

Colorado — Rocky Mountain Association, Mrs. J. E. Reynolds, 2234 Lowell Blvd., Denver; Southwestern Association, Mrs. G. F. Hinton, 1769 W. 3d Ave., Durango.

Iowa — Davenport Association, Mrs. John A. Miner, 2401 Grand Ave., Davenport.

New York — Ontario Association, Mrs. G. H. Eighty, 281 Mason Ave., Canandaigua.

Ohio — Lorain Association (Y. W.), Miss Nellie J. Wilford, 224 E. 7th St., Elyria; Mt. Vernon Association (Y. W.), Mrs. W. A. King, 410 S. State St., Marion; Toledo Association (Y. W.), Miss Lena Mason, 2824 Lawrence Ave., Toledo; Zoar Association (Y. W.), Miss Margaret Eskey, 622 Vine St., Martin's Ferry.

Pennsylvania — Monongahela Association (Y. W. & Ch.), Miss Minnie Santymire, Star Junction; Welsh Association, Mrs. Walter Reese, 1703 Summer Ave., Providence, Scranton.

Wisconsin — Janesville Association (Y. W. & Ch.), Miss Maud Gillies, Evansville.

## NEW AUXILIARY

New York — Corinth; Freeport.



## WANTS OF MISSIONARIES

## Germans

Miss Annie Dingel, 733 7th St., Milwaukee, Wis.—Basted handkerchiefs, basted aprons for women and girls.

## Indians

Mrs. H. H. Treat, Anadarko, Okla.—Patchwork, calico, thread No. 40 and No. 50.

Miss Ethel L. Ryan, Fallon, Nev.—White thread No. 30.

Mrs. Bertha Beeman, Toreva, Ariz. (Freight: Winslow, Ariz.)—Baby clothes.

Miss Lillie Corwin, 91 Bell St., Reno, Nev.—Cut patchwork, white thread No. 30.

Miss Mina B. Morford, Indian University, Bacone, Okla.—Needles, pins, thread.

Miss Gertrude Mithoff, Saddle Mountain, Okla.—Quilt tops.

## Negroes

Mrs. S. T. Martin, Selma University, Selma, Ala.—Table linen, dishes, covers for twenty-two ironing boards, reading matter for girls' library.

Miss Florence Burnett, 513 Mulberry St., Nashville, Tenn.—Bibles.

Mrs. Ross B. Fuller, Howe Bible Institute, Memphis, Tenn.—Calico, thimbles, thread.

Miss Ella M. Varian, 1703 Monroe St., Vicksburg, Miss.—Basted lawn handkerchiefs, basted quilt blocks, post-card pattern.

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark.—Bibles, bedding.

Miss Julia A. Watson, 2021 Marion St., Columbia, S. C.—Material for sewing school.

Miss Carrie E. Patillo, Jeruel Academy, Athens, Ga.—Sewing machines, tape, scissors.

## Poles

Miss Augusta Johnson, 559 4th Ave., Milwaukee, Wis.—Basted garments for sewing school, prick-cards.

—children's clothing.



#### Goats and a Baby Concert

MISS MARY MOODY, writing of the encouraging features in the work at Keams Cañon, tells of the increasing interest in the industrial work of the mission. She says the men as well as the women are learning to use the sewing machine. The men are also taking lessons in laundry work. In her description of the meetings held with the Indians she writes:

"One Sunday this month we were out at some of the Navajo camps telling the gospel story. At one camp I soon grew accustomed to the interruptions caused by the children running out to drive the goats off the roof. It was somewhat amusing to look up and see a goat gazing solemnly down at us from the large hole in the top of the hogan through which the smoke escapes. One of the babies at this camp wanted to walk into the fire, but the mother prevented him by holding a burning stick near him." Miss Moody's letter throughout is an interesting description of the life of the missionary on these needy fields and of the great joy that comes to them in ministering to the people.

Concerning the dedication of the Navajo Baptist Church at Keams Cañon she says:

We had the happiest time at the dedication, almost every Hopi Christian from both first and second mesas were here, as well as nearly all the government employees. The people came in Saturday and stayed until Monday morning. Had Miss Morgan been here she would have said that we "acted like colored folks getting religion"—we were so happy. The church and the house were full. When I say *full* I have in mind the old adage that "there is always room for one more." That one more arrived early Sunday morning. We were very proud of our dedication baby.

Mr. and Mrs. Thayer planned to have plenty of services and they were successful in carrying out their plans.

During the dedication exercises in the church Mrs. Thayer and I, with four schoolboy assistants, conducted an overflow meeting in the house. Babies! Well, yes, four rooms' full—from five years down. Do you ask whether they cried. A few of them did. It seemed like



THIS IS THE MISSION STUDY CLASS AT STELLA, NEBRASKA, WHOSE

a burlesque on the oratorios we used to hear at Orchestra Hall in Chicago. The leading soprano seated on Mrs. Thayer's lap would lead out in solo — then with a sudden burst of sound the whole chorus would be heard. The conductors used chicken drumsticks in place of baton for the general shading of sound. Although not a note was lost by any of the singers, the time was "hard to beat." At close intervals we had a double quartet. Each boy held a baby and Mrs. Thayer and I each held two apiece. The remainder formed the audience. We kept them all through the afternoon service. I confess it was the first time I ever thought Mr. Thayer preached long sermons. As soon as the service had ended, each mother came in and took her pick of the babies.

At the close of the evening sermon the church was organized with ten members. Every one had a good time and there was a strong feeling of unity throughout. We are rejoicing and feel that this is a good place to be.



#### Karen Boys at Play

Moonlight nights are a great joy to Karen boys. But they are also a great anxiety for those who have the school rules to maintain. The school rules say "Lights out at nine, no more talking!" But the Karen boy looks out and sees the compound bathed in glorious moonlight. It is almost as light as day. He wakes his nearest and best friends and in a twinkling they are out on the compound in the grass hunting frogs. When they have caught a



LEADER IS MRS. S. MILLER

nice stickfull of them they must of course build a fire and roast and eat them before they go in. The next day there will probably be a reckoning, but the Karen boy seems to think as American boys do that "it was worth it."

ALTA RAGON.



#### Things Worth While

The largest club of girls and women in the world has entered the field of social service. The Girls' Club of *The Ladies' Home Journal* has undertaken to raise among its members a fund of \$1,200 to endow a perpetual scholarship in medicine for Chinese women at the Union Medical College for Women in Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June 1, 1913, is the date set for the completion of the fund, and *The Journal* has promised to subscribe one half (\$600) if the members by small individual contributions will make up the remaining \$600. Only members of The Girls' Club are to be allowed to contribute, and the money must be earned through personal effort.



#### Who Can Tell the Value?

What person can estimate the value of a wide awake Mission Study class like the one pictured herewith? This class is not a professionally conducted class in a large city church, but has been gathered by a consecrated woman in the little town of Stella, Neb., which boasts a population all told of less than 500. The leader is Mrs. S. Miller, who in addition to her mission class work finds time to act as a club manager in her church and to write to all the churches of the Nemaha Association in respect to MISSIONS subscriptions. It is little wonder that she has been able to organize and guide this fine class of girls in their mission studies. MISSIONS is under obligation to her for the group picture given on these pages.

# WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

## Editorial Notes

THE Kindergarten is often the key which opens the door through which the light of Christianity may enter many a non-Christian home. We are, therefore, presenting in our department this month some of the many interesting happenings and some of the needs of the kindergartens supported by our Western Board.

¶ Those who, in this issue, read of the kindergartens controlled by our Board, will undoubtedly note that there are more incidents pertaining to the life, work and specific needs of one school than of the others. This must not be construed to indicate greater interest in the affairs of one than in the others. The seeming difference has two explanations. First, when it was decided to make this essentially a kindergarten number, it was necessary to use the material at hand. It would have been impossible to have requested information from the several teachers and have it reach headquarters before going to press. Second, in the case of one school, detailed information is lacking. This is due to the recent Chinese Revolution, during which period the kindergarten was without the leadership of its regular teacher.

¶ While preparing this number for the press, the Western Board was shocked to learn of the death of Alvira L. Stevens. Miss Stevens was the first missionary to be sent to the foreign field by our Board. Although the condition of her health prevented her from spending her life there, she has always been active in Christian service. Never for one instant did her interest in work on the foreign field lag.

## An Old Problem Once More

The Finance Committee of the Northern Baptist Convention, at its recent meeting in New York, again expressed strongly its feeling that the borrowing of money by the missionary societies is essentially wrong, in that it necessitates spending so much good missionary money in the payment of interest.

Now every one knows that the borrowing must be done because the money from the constituency comes in so late in the year, while the expenses are practically the same each month.

Cannot we, with our fine organization, do far more than we are doing to institute a new and better order? Now, with the beginning of a new fiscal year, is the time to start. Here are two good plans — who will send others?

At Des Moines, last May, a woman from New York told what the women in her church do. They divide their apportionment, at the start, into ten equal parts. Then they raise one part, one-tenth of the whole, each month, and send it to the treasury at once. This gives them two months at the close of the year to bring up any arrears, and to get ready for the next year's business. It is an easy, satisfactory plan; why not try it?

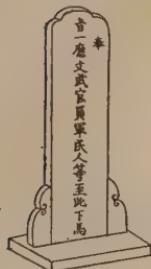
Here is a second. In a church divided into small groups, each group assumes its part of the apportionment; the group leader sees every woman in her group and asks her to make a contribution each quarter. The money by this plan comes in, and is sent to the treasury, quarterly, the whole is raised much more easily than by the old plan, and that dreadful 'pull at the end of the year is avoided.

All that is needed to make either of these plans, or similar ones, work is an intelli-

gent purpose and system and faithfulness in carrying it out. We have made some progress. Let us make much more this coming year. It is certainly true in this work that she gives twice who gives promptly.



#### Our Kindergartens and Their Work



schools, do not realize how much the kindergarten means to these little foreign brothers and sisters.

Our Western Woman's Board has three kindergartens in the far East under its supervision. One is located at Morioka, Japan, a second at Suifu, West China, and a third at Nowgong, Assam. It is our aim to have them supported entirely by the kindergartners of our own country, who, as a matter of fact, even now are having some part in the support. Although we are maintaining but three kindergartens, we hear now and then of others being established where we have mission schools. Often they are started

HERE is a little chap from Western China. He is one of countless numbers of little folks in that far away land who would like to go to kindergarten. We, in America, whose children have all the advantages of civilization and the culture that can be secured from the best of



WESTERN CHINESE BOY

by native workers, to care for the small brothers and sisters who have come with the older children attending the mission school. Such a kindergarten has grown up in connection with the Swatow Bible Woman's School. While the mothers study, the children are being cared for by a native teacher.

#### MORIOKA

The kindergarten at Morioka is under the direct supervision of Mrs. Genevieve



THE MORIOKA CHILDREN WITH THEIR THANKSGIVING GIFTS

F. Topping. Four native kindergartners assist in teaching. How much her work is appreciated is shown by this paragraph copied from a letter, written in broken English, by one of her Japanese teachers: "Mr. and Mrs. Topping came from far away off ocean, separating from their child, friends and relations, to this lonely place. In their own home they have built this kindergarten for our children. We do not know how to thank them for their hearts."

Mrs. Topping is having a wonderful Christian influence on the lives of these

her to an understanding of Who gives us our daily bread and the thanks that are due Him for all that we have. This dear little girl was the means of carrying a lesson of Christianity into her Buddhist home. Since then she has insisted upon asking a mealtime blessing when her family gathers around the table. Truly "a little child shall lead them."

The Morioka Kindergarten is very fortunate in securing the interest and cooperation of a rich and cultured Japanese family in the vicinity. This family recently laid out a beautiful new garden



KINDERGARTEN AT SUIFU, WEST CHINA, ALL READY FOR WORK

little ones. Could we but look in upon them when they are about to partake of the morning luncheon, we should find every little head bowed. Not one of the sixty babies touches a mouthful of food until a blessing has been said, and all have sung,

"Our homes, our food, and our fathers  
and mothers,  
Come from the Heavenly Father."

Following is a happening which, simple as it may appear, indicates how far-reaching is Mrs. Topping's influence: A little girl came to the kindergarten whose family believed strongly in the Buddhist cult. She was deeply impressed by the blessing sung by the children at mealtime. It was with great joy that the teacher led

about its home, and the children are often invited to play in it, much to their joy and delight. Two little boys from this home were members of the kindergarten. The older boy, Kindaichi San, who graduated last spring, is especially bright and interesting. An amusing incident is told which speaks well for his initiative at a crucial moment. One day when Kindaichi was leading the march, one little girl, a new comer, whose specialty was crying and sulking, was spoiling the whole line of children by her unseemly actions. The teacher could not manage her by ordinary means and she hesitated to carry her out because of the scene that was sure to ensue. But little Kindaichi San marched right up to her and before she knew what he was going to do, picked her up bodily but in a very gentle manner, and

set her to one side of the line. She was too bewildered to cry and after a while gladly rejoined the group.

The little brother of Kindaichi San is still in the kindergarten. He is a very different type of child—very dull and lacking in sense of discipline. His teachers wondered for some time what might be the cause of his dullness, until members of the family informed them that it was because he drank so much beer! "Saké" is what the Japanese call it. He had first had it fed to him by his elders. His parents are distressed by his craving for the liquor and keep it from him as best they can. But its effect on the little brain has already begun to show. This is a typical difficulty with the families of the rich. Mrs. Topping is doing her best to teach them the meaning of *Temperance*, and how well she is succeeding is shown in the following account of the New Year Resolutions adopted by the small kindergartners, themselves.

Last October the children made grape-juice. It was to be sent at Christmas time to the hospital. The little folks were very interested in the making of it. The teachers did not realize what an occasion it was for temperance teaching, until they heard a murmuring of "saké" among the children. They explained immediately how the process of bottling kept the juice from turning to alcohol. Many of the boys and girls were greatly exercised when they were told that there was poison in "saké."

Mrs. Topping writes, "The effect of our temperance teaching was evident. On New Year's morning when the kindergarten assembled, several of the children announced, 'I didn't drink any "saké" this morning, and I am not going to.' But one little man spoke up with some bravado, 'I did, I drank.' A hush fell on the little company. The little ones looked at the face of the teacher in charge and saw her expression of disappointment and disapproval. Their own faces reflected it, but not a word was said. The small boy looked about him, then dropped his head and flushed. We felt that it was a moment when great truths were working in those little hearts."

## SUIFU

A new child entered the Suifu kindergarten one morning when the children were busy building with their blocks. He set to work with interest and after a short time called out, "I've made an altar." Before the missionary could answer him, the children said, "We don't make altars in this school, we worship the true God."

The work of our Suifu kindergarten is described by its organizer, Mrs. Tompkins, as follows:

"Touched by the needs of the many little children playing about on the Chinese streets—for the filthy, narrow street is the only playground for the average child in China—and longing to know and help them, we made ready a bright pleasant little room, well equipped with kindergarten materials, and invited some of these small people in, to see and enjoy it with us.

"If the kindergarten does nothing else than brighten the lives of these little people for a few hours each day it is worth while. The kindergarten does even more for the children of China who come within its influence than it does for the children of Christian America, for it brings its lessons of truth and righteousness; of love to God and all His creation; it brings its healthful atmosphere of joy and love and strength and hope to little lives which are quite empty of these things.

"When the kindergarten session is over and the children are saying their good-byes, with the pretty Chinese bow, one often hears some little voice saying, 'I wish we could stay longer. We'll come again tomorrow.' And the parents look on, not understanding, but realizing that in some way this strange little school is a pleasure and benefit to their children. Thus another link is formed between the missionary and the Chinese home."

## NOWGONG

For several years the Nowgong Kindergarten has been in existence, but not until three years ago did it call itself a *real* kindergarten. Since that time native workers have had charge of it. But Nowgong is now happy and prospering under the able leadership of Miss Edith

Crisenberry, who recently arrived to care for the little folks. She is a trained kindergartner. The opportunities before her in this field are without number.

The latest reports from Nowgong state that 131 children attend the kindergarten. It is the aim to increase this number to 200 in the next few months. There are children, children everywhere. If they could all be cared for, what a school we might have! In order to reach the babies of the high-class non-Christian homes, the school is required to provide escorts to call for them in the morning and to accompany

all the mothers of the kindergarten children. The whole town would be delighted to turn out for anything we chose to give them."

Another appeal comes from Miss Doe for pictures — pictures for the walls of the kindergarten room, with money for framing. Fifty cents is the average cost of a frame.

With the needs so specifically stated, the Board feels sure that those who are interested in the great work on the foreign field will hasten to supply these essential articles that have been requested.



MORIOKA KINDERGARTEN GIRLS KOWTOWING TO MRS. FRANKLIN

them to their homes when the session is over. There are two such kindergarten escorts and they receive the magnificent salary of five rupees a month, or twenty dollars a year! Unless these high-class families are reached through the kindergarten it is seldom that they are reached at all.

A recent letter from Nowgong emphasizes some of the immediate needs, the first and foremost being a *Victrola* — a need which when supplied will increase the joy and happiness of those little people a hundred fold. A victrola costs fifty dollars and may be purchased in Calcutta. It will be necessary to buy it there because victrolas made in Calcutta withstand the climate.

Miss Florence Doe, who with Miss Long is in charge of the school of which our kindergarten is a part, writes, "Please do not forget a stereopticon lantern. If we had it we should have parties and invite

#### Uniting the Woman's Foreign Missionary Societies

BY MRS. ANDREW MAC LEISH

As is already generally known, a company of men and women met in Rochester, N. Y., January 16 and 17, to devise a plan for forming in Northern Baptist territory one Woman's Foreign Mission Society. There were present five women from the Society of the East, five from the Society of the West, five men chosen by the two Boards, with Mrs. Montgomery as chairman. Two days were spent in close, careful and prayerful consideration, and the conference was led unanimously to the following general plan:

Starting with the organization which we already have, consisting of the circles in the churches brought together in associations, and the associations joined in state organizations, it is proposed to unite

groups of states to form districts, and then to bring these districts together to form the Woman's American Baptist Foreign Mission Society.

Each district will be thoroughly organized, with a board of managers; and the necessary officers will look after the development of missionary knowledge and zeal in its own territory, and will assume certain definite parts of the work on the foreign field, for which it will be solely responsible.

The organization of the General Society will consist of the usual officers and a board of managers made up from representatives of the different districts. This board, meeting not oftener than twice in the year, will annually make up the foreign budget and divide it among the several districts, will decide upon matters of general policy in the development of home territory, and attend to any other business of the General Society. Probably a smaller executive committee will be appointed to attend to matters coming up in the interim. All matters relating to the districts will be in the hands of the district board of managers.

Each district will hold its own annual meetings, which will be largely of the character of the Society annual meetings of the past. The annual meetings of the General Society will be largely executive

sessions for the transaction of its important business.

It is believed that the division of the country into districts will accomplish two things: bring the work nearer to large numbers of our women, and so greatly increase knowledge and interest in it; and so divide the labor that more of it can be done by voluntary service, thus reducing the cost of administering the Society's business.

The Boards of the two Societies have both accepted the recommendations, with some amendments and alterations. Delegates will be appointed, fully representative of the territory of both societies, to attend a meeting to be called in Detroit preceding the Northern Baptist Convention, for the purpose of forming the new organization, and into it the two existing societies will be merged in such a way as to satisfy the legal requirements in the case, and at such time as the organization of the districts can be completed, the present boards holding the work until that time.

We who had a part in the conference at Rochester were deeply conscious of the presence and leading of God through all the deliberations. We ask you to join with us in earnest prayer that He may still lead in the steps remaining to be taken, so that the outcome may be for His glory and the advancement of His kingdom.

## OUR MISSIONARY MAIL BAG

### IDOL WORSHIP ON THE WANING

It is said that idol worship is on the wane just now, and maybe it is, but could I paint in words so vivid that you all could see the scene that we looked upon last week, I know you would hardly wait till next fall to send us assistance.

Just across the river from us a large village had a theatre built in honor of the god. During a performance it fell down, killed six people, and hurt others. You would think that they would lose faith in the Idol, but no, on the other hand they felt that in some way or other they had displeased it. So they called all the villages together to help give the idol a good time in order that he might not keep

his wrath against them and thus great harm come to them. I think I put it mildly when I say that thousands of people went night and day for three days to worship. I never saw anything like it. Thousands! think of it! Isn't that argument enough that we must strengthen our forces if we are to take this country for Christ? Now is the time; the women are willing to hear now,—but how long will they be willing? My heart is torn with grief when I think of it all; why don't our young women want to come? I can't understand it, the joy of work for the King is so great. Why, it is meat and drink to one if they but knew it. To have a share in the making of Chinese history at

this time is a joy that any young man or woman should fairly covet.

LUCILE WITHERS.

#### AN EVANGELISTIC TOUR

The following incident indicates the success that is attending Miss Long, of Nowgong, on her evangelistic tour into the interior. "The second village visited had been settled since our visit years ago. Here a company of men, women and girls gathered about our workers and listened in wide-eyed astonishment for the first time to the story of God's love. Finally one old woman called out, 'Go tell our chief this good news.' According to our promise we visited the chief the next morning. He had been told of the strangers and was prepared for us. He called the village together (more than one hundred people) and with them listened to the old, old story, so familiar to us. A copy of the Gospels was sold to him before we left the village.

#### SWATOW BIBLE WOMAN'S TRAINING SCHOOL

The new building of the Swatow Bible Woman's Training School will probably be ready for occupancy next month. Miss Sollman wishes, if it can be arranged, to hold the June graduation exercises in the new building.

#### HELEN ELCIE ON PATRIOTISM

The fact that so many of the leaders in the Revolution are Christians, has been a call to patriotism on the part of our church members. And at last religious toleration is assured in China.

The task which more directly concerns us now in our own little corner here is that of leading our girls to see what real, true patriotism is, and to help them to be ready for their part in the regeneration of this great country.



#### Personals

From Rangoon, Miss Fredrickson writes of her trip as follows: "All that we saw in Japan and China was helpful—I am sure I realize the opportunities and difficulties of these countries as I could not otherwise have done. Down deep in my heart I am more thankful than ever that I am a worker in Burma, where the people are accessible and the open door awaits you."

Miss Eva Price accompanied her mother as far as Japan. She expects to return to Nyaunglebin in May.

After a brave fight for health, Miss Cecelia Johnson has found it necessary to leave Burma for a while and return to America. She is loath to leave her work even for a short time.

The first of the three new buildings planned for the Osaka Bible Woman's Training School is finished and for some months has been occupied by the students. The next most urgent need is a Bible teacher, who will sail this fall and be associated with Miss Mead.

#### ALVIRA L. STEVENS

Among the names of young women early consecrated to the work of Foreign Missions is that of Miss Alvira L. Stevens. No sooner had the society been organized than she expressed her desire and her deep conviction that she should give her life to the salvation of those who had not heard the message of Redemption through Christ. In the autumn of 1871 with bright hopes and a joyous heart she set sail for Burma. She was assigned to the Sgaw Karen work in Bassein, Burma. She at once enlisted all her energies in the study of the language and the cultivation of the acquaintance of girls gathered in the school there, made many friends, and gave promise of a great work. But to the disappointment of the Woman's Baptist Foreign Missionary Society of the West, in less than twelve months word came that she would not be able to live in that climate. She accepted this as she had the appointment to go, not with the same joy, but with the deep sense that she had given herself to the Lord for service, and if she must come home, she came at his bidding. She placed her little lamp upon the table saying, "This will be ready for my successor." Then she bade good-bye to the work she so loved and said, "This was the golden year of my life." After her return, she was appointed to take charge of the literature department and also as assistant secretary in the Home Department. She visited churches and told the story of her one year in Burma. But her chief work was carrying forward the publications of the society and sending them broadcast with a cheery letter and a prayer. Here she did good and faithful service until 1898, when she retired from the work and went to Elgin, Ill., and later to Rockford, Ill., where she died February 10, 1913. She never lost interest in the work. Her work is done and the Master has called her home.

MRS. A. M. BACON.

**WHAT AMERICAN BAPTIST SUNDAY SCHOOL  
CLASS WILL ADOPT THESE BOYS AND  
GIRLS?**

In this day of the big brother and sister movement in our own country, we should not fail to remember the little ones in far away non-Christian communities. In Ningpo, China, a Sunday school class is about to be organized by Miss Dora Zimmerman, to give the girls of her school an opportunity of learning to teach. A quantity of bright colored cards is needed for the work. An American Sunday school class can fill this demand and do a splendid Christian work by adopting the class and supplying its needs.

**A NINGPO COMMENCEMENT**

Commencement exercises were held at the Ningpo School just before Christmas. Several certificates were granted to the students, but only two diplomas, since only that number completed the academic course. There was an unusual interest attached to the vacation period last year. This was due to the fact that China, since the revolution, has adopted the Occidental Calendar. The vacation began on December 24 and ended January 10. This change of calendar is somewhat confusing, but the Chinese have taken kindly to it.



**How Our Kindergartens are Supported**

What could be more appropriate than that the scores of little Japanese, Chinese and Assamese tots in our foreign kindergartens should be given their very first chance in the world by the thoughtfulness and sacrifice of the children in our Christian homes! And what could be to our own children a more attractive missionary service! So, to the kindergartens and primary departments in our Sunday schools has been assigned the full responsibility for the support of these kindergartens abroad. This is to be their very own foreign missionary work for the coming year, and we do not mean that the grown ups shall even so much as give a penny toward it. We are now writing to the missionaries to send at once to headquarters, 450 East 30th Street, Chicago, the fullest possible information regarding this work that we may have it ready for you when you send for it.

The Society of the West has three kindergartens for which definite appropriations are made. These are at Nowgong,

Suifu and Morioka. Besides these, some kindergarten work is done in connection with a number of the other stations. The kindergarten schedule calls for the following appropriations:

**NOWGONG, ASSAM:**

Miss Edith Crisenberry's salary,	\$500.00
Miss Crisenberry's language lessons,	67.00
First native assistant,	60.00
Second native assistant,	60.00
Supplies,	18.00
Share in property expense,	30.00

\$735.00

**SUIFU, CHINA:**

Rent, assistant and supplies,	\$200.00
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**MORIOKA, JAPAN:**

First assistant,	\$82.50
Second assistant,	82.50
Supplies,	45.00

\$210.00

Total appropriation, \$1,145.00

Pretty postal cards of these kindergartens (2 for 5 cents) can be obtained at the Literature Department, and also the Little Helpers' registration card, mother book, little Miss Cherry Blossom money box, and letter to boys and girls. A manual has been prepared to show how the work can be done. The Little Helpers include the children in the kindergartens of our Sunday schools. For the children of the primaries, the letters, money boxes and fresh stories from the field can be used.



**Program**

APRIL

**WOMAN'S FOREIGN ORGANIZATION**

*Hymn:* "To the Work."

*Devotional:* "Ye shall be my witnesses unto the uttermost part of the earth." Acts 1:8.

*Topics:*

Organization of Woman's Baptist Foreign Missionary Society of the West.

Our Affiliations:

In Circle — In Associations — In State Society — In Nation (Society of the West).

Our Responsibility:

Our Fields — Our Workers — Our Schools — Our Hospitals.

*Bibliography:* "Jesus Shall Reign."

Twenty Years' History of the Society, .02

Our Task and Plan, Free

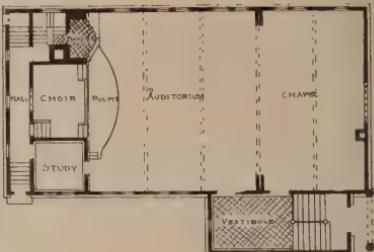
Monthly Missionary Meeting — How to Make It a Success, .05

Outlook for the Future of Women's Foreign Missionary Societies, .03

Glimpses from the Foreign Field, 1911-12, .03

Obtain literature from

Woman's Baptist Foreign Missionary Society of the West, Literature Department, 450 East 30th Street, Chicago, Ill.



### Two Small Churches

BY HARRY W. JONES, ARCHITECT

The two plans for churches here given indicate a simple treatment of a small Baptist church, as economically planned as possible, to combine the utilitarian with the churchly aspect.

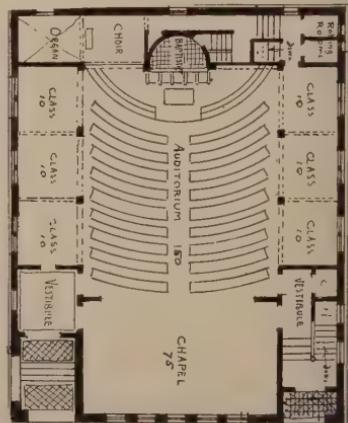
The first one was built at Lidgerwood, North Dakota, a small town of 1,500 people, with three Catholic churches and two Protestant,—Methodist and Baptist. The building is of frame construction, covered with cement stucco on expanded metal lath, and cost \$7,500; the seating capacity of the auditorium being two hundred and of the chapel, one hundred; the basement finished for dining room and kitchen. The Sunday school was to occupy the main auditorium, and primary department the chapel. The church was planned with the view to additions on either side, and class rooms around the chapel on outside, if required.

The church at Western, Nebraska, is a simple combination of a church and a Sunday school building, with accommoda-

tions for dining room and kitchen in basement. The class rooms at the side of the auditorium can be entirely closed off with rolling partitions, if necessary; light for the auditorium, at such time, being gained through the windows over the class rooms, which are low. The cost of this church in frame construction of expanded metal and cement stucco would be approximately \$12,000 to \$13,000; or of brick, \$15,000 to \$16,000.

In both of these plans a churchly effect has been sought with the view to inspiring a reverential spirit and tending toward a forgetfulness of the world outside, and the worship of God. The end sought, being gained not alone by the symmetry of the plan, but by the wise choice of colored windows, decorations and furnishings.

*Minneapolis, Minn.*



# The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

## The Colporter's Turn

A very important factor in missionary work is the colporter. The extent and value of his services have not been fully appreciated. Now it is his turn and our opportunity to get well acquainted with this particular missionary whose work is so remarkably like that of his great Master.

The period between Easter and Children's Day (the second Sunday of June) is allotted to the missionary work of the American Baptist Publication Society. The subject suggested for 1913 is "Colportage Work." The material that is available includes the following:

### FOR THE PASTOR

1. At least one sermon ought to be preached during this period on the work of the missionary colporter, and a packet of leaflets giving an abundance of interesting material will be sent upon request.

2. Prayer meetings. The missionary program topics for April and May are "Carrying the Gospel by Car, Wagon and Boat" and "Bible Distribution." Programs for these meetings are published in the March and April numbers of Missions and sufficient material for the preparation of participants will be sent free upon request.

3. Leaflet literature for distribution in connection with the programs or sermon may be obtained without expense in whatever quantity is required.

### FOR THE SUNDAY SCHOOL

1. Five five-minute exercises have been prepared for use on any five Sundays during the period. The general topic is "Getting Acquainted with the Colporter," and the sub-topics are (1) The Colporter

Himself, (2) The Colporter's Outfit, (3) the Colporter's Business, (4) The Colporter's Arithmetic, (5) The Colporter's Wish.

2. Children's Day Program. The Publication Society has provided a Children's Day program annually for many years, and the use of this program in the Children's Day celebration on the second Sunday of June has become a regular feature of the work of thousands of Sunday schools. The program this year is up to the standard and is entitled "Temple Hosannas." With the program will be provided envelopes for the Children's Day offering.

### FOR THE YOUNG PEOPLE'S SOCIETY

The subjects of the Conquest Missionary Course for April and May are on the work of the Publication Society as follows: "Baptist Bible Work" and "Founding and Developing Baptist Sunday Schools." Suggested programs and material for their preparation are to be found in *Service*.



### Silver Bay and Lake Geneva

The Program Committees of the Silver Bay and Lake Geneva Conferences for the summer of 1913 have completed preliminary plans. The dates are: Silver Bay, July 11 to 20; Lake Geneva, August 1 to 10. Expenses exclusive of railroad fare need not exceed \$20. Prospective delegates should write Secretary John M. Moore, 715 Ford Building, Boston, for fuller information.



In 1860 there were only 500 native helpers in the American Board missions in the Orient. Now there are 5,000 preaching, healing and serving.

# Missionary Program Topics for 1913

- January.* A TOUR OF OUR FOREIGN MISSION FIELDS.  
*February.* THE NEW CHINA.  
*March.* LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service.)  
*April.* CARRYING THE GOSPEL BY CAR, WAGON AND BOAT.  
*May.* BIBLE DISTRIBUTION.  
*June.* "MISSIONS."  
*July.* SUMMER WORK ON FOREIGN FIELDS.  
*August.* THE BIBLICAL BASIS OF MISSIONS.  
*September.* LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program.)  
*October.* NEGLECTED FIELDS OF THE WEST.  
*November.* NEIGHBORHOOD NEEDS AND HOW TO MEET THEM.  
*December.* OUR NEW AMERICANS.



### May Topic: Bible Distribution

#### OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE.

Read Psalm 119: 1-16 and verses 37-46 — the passage kissed by President Wilson when taking the oath of office.

BIBLE FACTS. A large number of persons each present one striking fact about the BIBLE.

THE POPULARITY OF THE BIBLE. (3 minutes.)

THE POWER OF THE BIBLE. (3 minutes.)

BIBLE NEEDS IN AMERICA. (3 minute talks.)

1. THE NEGROES' NEED.
2. THE FOREIGNERS' NEED.
3. THE FRONTIERSMEN'S NEED.

CLOSING TALK BY THE PASTOR ON "A HOME WITHOUT A BIBLE, WHAT IT LACKS."



### Notes and Suggestions

Careful attention should be given in the selection of hymns to secure those that help to carry forward the thought of the evening.

Three leaflets containing the material needed for all topics except the last one are: "Bible Facts," "The Bible, Popular and Powerful," and "Bible Needs in America." These may be secured without charge from the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

# MESSAGES FROM THE WORLD FIELD

## Church Efficiency Traveling Convention

BY A. L. WADSWORTH

Four representative Baptist men have toured the State of Wyoming in the interest of local church efficiency. The four were Rev. Hal P. Fudge, of Cheyenne, superintendent of Wyoming Baptist Missions; Dr. Chas. A. Cook, of Spokane, Joint Secretary of the Yellowstone District for Home and Foreign Missions; Rev. Arthur Leonard Wadsworth, of South Pasadena, Field Editor of the *Pacific Baptist*; Rev. S. A. D. Boggs, of Jorhat, Assam, India, a returned missionary on furlough.

The Traveling Convention was a success from several points of view: the delightful Christian fellowship of the participants, the hearty cooperation of the pastors, the ready response on the part of the people, and the remarkable achievements.

Seven churches were visited: Evanston, Cheyenne, Casper, Lander, Riverton, Gillette, Sheridan. The duration of the Convention was fifteen days; thirty-one meetings were held and about 1,250 persons reached. The whole thought of the Traveling Convention centered on the development of the efficiency of the local church, spiritually, financially and missionary.

Some of the achievements were: Inspiration to the pastors; hopefulness to the members; committal of pastors and people to a definite prayer policy; acceptance of the thought of an inner circle of prayer for mutual encouragement, helpfulness and power; creation of a desire and purpose to do all possible to advance the kingdom of God locally, in state, nation, world; conversion of non-believers in Missions to a firm belief in Missions as the prime business of the churches; creation of a new missionary atmosphere in local churches; conviction

as to the value of Missions and the denominational newspaper.

Much missionary literature was sold and given away. Was it worth while—the expenditure of time, energy, money? Yes, emphatically yes! Many members of our churches cannot afford the time and money to attend conventions, but they can and do attend a Traveling Convention brought to them. There is a suggestion to State Superintendents to organize such Traveling Conventions.  
*South Pasadena, Cal.*



## Field Notes

At the American Board institute at Fitchburg recently many significant facts were disclosed by the missionary speakers, such as the remark of Czar Ferdinand that the New Bulgaria has come about because "the graduates of the American Robert College, more than any others, woke up Turkey"; and that Sun Yat Sen acknowledges he owes to American missionaries inspiration for all he has accomplished in China.

The king of Sweden has given gold medals to two English Baptist missionaries in China, Rev. J. C. Keyte and Rev. H. J. Fairburn, as "a mark of his appreciation of their courageous and high-hearted conduct" in organizing the rescue of Swedish missionaries during the revolution in North Shensi.

The ninth annual conference of Eastern college men on the Christian ministry was held at Andover Theological Seminary, Cambridge, March 7-9. The purpose is to present to college men, who now are deciding upon their life work, definite and reliable information concerning the challenge and opportunities of the Christian ministry.



## DR. FRANKLIN IN CHINA

On January 21, Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, arrived at Hong-kong, China, beginning a tour of our South China mission fields. He had already visited all stations of our Society in Japan and the Philippine Islands, and had held conferences with both mission bodies. Both conferences heartily approved the recently published policy of the Foreign Mission Society in every detail and formulated policies for their own fields in harmony therewith. Secretary Franklin writes that he is continually impressed with the opportunities for large service in the Far East. He expected to attend two of the large conferences to be held in China by Dr. John R. Mott, as chairman of the Continuation Committee of the Edinburgh Conference.

## THE CHALLENGE OF CHINA

This is a new leaflet, full of striking facts. Send for it. To man our present work in China **FIFTY MORE MEN ARE NEEDED TODAY.** Ten of these should be physicians. Who will go?

## THE SALEM CENTENNIAL

The service at the First Baptist Church of Salem in celebration of the hundredth anniversary of the Salem Bible Translation and Foreign Mission Society, which was the mother of Baptist missionary organizations, was exceedingly interesting, and should have attracted more attention. Rev. Arthur Warren Smith gave a valuable historical sketch, and Dr. DeBlois of the First Church, Boston, indicated the wonderful missionary developments of the century. Reference to the society is made elsewhere in this issue.

## A GREAT INGATHERING

From Kurnool, South India, under date of January 17, Dr. W. A. Stanton writes:

Last Sunday, at the first quarterly meeting of the new year, we had the great joy of baptizing one hundred and thirty-two new converts. A great movement is on among the outcaste Madigas.

## A MISSIONARY'S IMPRESSION OF DR. FRANKLIN'S VISIT

The most important event in the missionary work of the Baptists in Japan for the past few months is the visit of Dr. Franklin, the Foreign Secretary. Soon after Dr. Franklin's arrival in Tokyo he spent some days in Tokyo, getting acquainted with the missionaries and the work under their care, and about the middle of December, after having traveled pretty much the length and breadth of Japan, visiting the several mission stations, he came to us again for a few days. On this latter occasion was held, for five days, a special conference of all our missionaries in Japan, at the Baptist Tabernacle, to discuss with Dr. Franklin questions of mission policy and other important matters. From the discussions and decisions of this conference we are hoping for much advantage to our work both in Tokyo and in the country at large. Apart from this it was a pleasure to us to become acquainted with our new Secretary, and to have the evidence of his warm sympathy with us in the work we are trying to do. — C. K. HARRINGTON, Tokyo, Japan.

## APOSTOLIC PREACHING

The Reddi Yenadis, who now number about forty, living in different villages as night watchers, have established a great work more nearly like the New Testament plan than any work I know of. They go ten, twenty, thirty and fifty miles on preaching tours, paying their own expenses. They do not ask anything from the mission church as salary. They are not happy unless they preach to their relatives, and they not only preach, but teach them how

to pray and to sing before bringing them in for baptism. If we could get our present force of Christians all over this great field to start that same kind of work we would have self-support in a very short time.—  
JAMES M. BAKER, Ongole, South India.

#### THE CHINESE LEARNING ENGLISH

An indication of the new condition of things is the English class that I have. The desire on the part of the Chinese to learn English is not new, but it is new that they are eager to come here to the church for me to teach them, and that even the leading educational men of this city should be willing to come in this way. In my class of about ten or a dozen is the superintendent of the government schools and most of the teachers of the highest grade government school here in Ungkung and several other teachers. But you will ask why I should stop to teach English. In the first place I should say that I am doing it at odd moments, for my main business is not to teach English, and my reason is that it brings the upper classes of Chinese into contact with Christianity. They come to the church and become intimately acquainted with the missionary.

The Chinese preacher is also in this class and he makes the best use of his opportunity for getting acquainted with these men who are influential in the city. English brings them to us, and then in addition we are giving them the gospel. Already they are buying Bibles and tracts and are asking questions, and that is the most natural way of preaching the gospel to such men. Moreover, the people of Ungkung are beginning to feel that the mission is here to help them. Once their attitude was simply that of toleration, but now they are losing their prejudices and are beginning to feel more at one with us.—  
GEO. W. LEWIS, Ungkung, China.

#### NEW CHAPELS AND SCHOOLS FOR THE KAREN

The old year is completed and perhaps this letter may well review some of the outstanding features of 1912 from the standpoint of our work. One of the chief features of the year has been the growth of the Karen fund for our proposed new

chapel school building in Bassein, of which I have written you. Our Pwos have thus far pledged some 27,000 rupees, or \$9,000, payable in from three to four years. About one-third has been paid in thus far and put into the bank. This year we are having an exceptionally fine rice harvest, with high prices for the crop, and almost all our people are rice cultivators. It is likely therefore that liberal payments of subscriptions will be made in the coming few months. I am aiming to have this building wholly paid for by the Karen themselves at a cost of ten or twelve thousand dollars. A little start, too, has been made on our endowment fund, but the chapel fund is holding it up for the time. Only some 2,000 rupees are laid by thus far.

Another exceedingly gratifying feature of the year has been the starting almost spontaneously of various little schools in heathen villages under the care of Christian teachers. Practically not a piece of American money has gone into any of these schools, and very little of even the contributions of our Karen Christians. That is, the villages themselves, assisted by the grants of the Government Educational Department, have carried almost the whole expense. Most of our churches have come up out of just such little schools, and the outlook seems bright for the future. A good number of baptisms have already taken place in villages where the schools are operating, and others are already in sight. Specially heart-warming was the marked change in the attitude of the heathen of Ga-yet-kyaw village since last year. How the children in these schools appeal to one's heart!—L. W. CRONKHITE, Bassein, Burma.



#### Foreign Mission Record

##### SAILED

Miss Mary A. Nourse and sister, Miss Alice L. Nourse, from San Francisco, February 1, 1913, for China.

##### BORN

To Rev. W. T. Elmore and Mrs. Elmore, at Ramanatnam, South India, on January 2, 1913, a son, Robert Hall Elmore.

##### DIED

Katherine May, the six months old daughter of Rev. L. Foster Wood and Mrs. Wood, at Chilli Station, New York. Mr. and Mrs. Wood are stationed at Tshumbiri, Congo, Africa.

## Twenty Years' Service in China

The following letter from Mrs. Eleanor S. Adams to the Editor is so pervaded with the Christian spirit that we give it entire. It strengthens one's faith to read such a message from one so deeply bereaved, and she may be assured of widespread sympathy and love.



**I**T seems a very little time since we had that delightful call together in your office and promised to send you some news of the field as soon as we reached it. How little we thought then that December 31, 1912, would see the close of twenty years' service faithfully rendered by Joseph S. Adams, the father,

and twelve equally devoted years of service by his son Sidney G. Adams. But so it has been God's will and we dare not say a word against it. For we know He can never make a mistake. My beloved husband and I had a very restful journey, meeting on the way not a few influential persons, who enjoyed drawing out the old missionary to talk about the Chinese he loved.

Reaching home he seemed to grow weaker rather suddenly, yet the first week was crowded with interviews with the dear converts, and specially the Helpers, who thrilled him with their wonderful stories of God's deliverances, and he recognized how they had all grown under the discipline, asking me to praise God with him that we had such a fine band of consecrated scripture-taught men as a foundation for the advance in our Baptist work of Central China that is contemplated.

Just one week of service, with such sacred fellowship of spirit passing between the loved old pastor and his flock, then a gentle call from the Master, which only the doctor fully understood, another week of quiet semi-invalidism upstairs, when prayer and thought for his people and absent loved ones occupied his time. Who

can understand the sweetness of the memory that came to a close while the dear comrade slipped away into the presence of the Master. Just to waken into the fresh air of heaven, to join with new life and vigor the service that God would give him to do for China still!

You will understand something of the loss to me, his comrade in close intimacy of the work for over forty years, and of the beloved son, who had been obliged to retire from this malarious district, and had made all arrangements to turn the work over to father, and then travel in West China, in hope, as the doctors tell him, to gain health and strength for some service for the Master later on.

He has done a noble work training our young preachers to bear responsibility in charge of stations, etc., personally caring for them, while administering the general affairs of this Mission in his father's absence. His health and nerves have become so broken that the doctors wished him to give up two years ago, but for love of the Master and his father he determined to stand by the Mission till father and others would come and relieve him. This I think should be told when his resignation is spoken of. The fine condition of the work and all the plant of this mission is all his work, outside all he did in Red Cross work.

His sorrow was intense when he found the dearly loved father had become so much weaker than he had imagined and judged from the home letters received. Yet his plans were made and even if he could honorably have changed them the doctors forbade his staying here and taking up the heavy responsibilities again.

The dear natives are all terribly stricken by the loss of the old and young pastor Adams both at once, but they are seeking to see God's will in it all. As I have promised them I will stay on till the

Board sends the new pastor and leader, they are somewhat comforted and have faithfully promised to stand at their posts of duty and follow the teaching of those who have gone. Thus we are going on with little or no interruption; and yet we shall all be glad to hear what the Board decides to do for this new need.

There is need of your prayers. The foundation of our Baptist Mission is well and strongly laid in Central China. God through His holy spirit and the scriptures has done His part; alas that the churches at home have been so lacking in theirs! There are hundreds of Christian families, including a host of children, now in connection with us. Their two best earthly friends have been worn out in the struggle to overtake the calls to work. Where are the strong men, ready to endure all things that some may win Christ? Central China is waiting. I pray our denomination may no longer neglect the loud and solemn call that comes

through the passing of one dear old servant and the retirement through broken health of the other from the grandest field for evangelistic effort that can be found in China.

It was a great joy to my husband to look upon the last photograph of our dear boys and remember their prayers of dedication afresh to China. He knew they would all follow him in preaching Christ to Chinese, as the four eldest are already doing.

By and by I will try and write other matters of interest from Central China, for these are glorious days to write about "things touching the Kingdom." One watches with delight to see Him working even though the powers of evil are arrayed against us. The battle is not ours but God's and we cannot lose. I am more thankful every day that I gave my life for China.

*Hanyang, China, Jan. 23.*



THE LATE DR. J. S. ADAMS, MRS. ADAMS AND FOUR SONS — ALL FOR CHINA



#### HOW A CHURCH GREW IN SPOKANE

Spokane was growing rapidly and many improvements were being made. Going along the street one day a new missionary pastor saw some city workmen tearing out a wooden bridge in order to put in an iron one. The timbers looked good to him. He resolved to have them for the church edifice which he meant to start at once; that is, when he got the timbers he meant to start the building. A politician, one of the ward kind, meant also to have those timbers, but the pastor finally secured them as a gift from the contractor. Thus was begun the building of the Union Park Baptist Church. It was no small enterprise for the two men, four women and a boy who comprised the church at that time to start a \$20,000 edifice. Rev. W. S. Lake, the pastor, and Mrs. Lake had a vision for the future; they did not mean to go on working for any length of time on the barnlike structure that was being used as the mission building at that time. Through hardship and stern endeavor the church grew, the old building was long ago given up and little by little the new one was finished. How earnest the people were was shown at dedication time when among the men at work I found a doctor sandpapering the woodwork. The man had given all the money he could but wanted to give more, so he gave himself. A good sister had given all the coin she possessed, but was not satisfied, so she kept the doctor's office while he did manual labor. Others have done similar service. Such a spirit is a conquering one; it is the real heroism of the gospel. You find it in this church because it was in the young pastor who with his wife resolved to do a big thing for the Master no matter what it cost. It cost them five hundred dollars out of a meagre income, and while that is great it cost them much more in toil and sacrifice. But victory is there, and a completed \$20,000 structure is its

monument. Of course the Home Mission Society helped — it always does help such splendid enterprise. — F. A. AGAR.

#### LIKE THE EARLY DAYS

The church at Cambridge, Idaho, reminds one of the Massachusetts and New York churches of colonial days which used to send their pastors out to preach in the destitute regions. That was the way the gospel spread and our denomination grew. The Cambridge church gives its pastor one Sunday each month in order that he may supply the many outstations that need care. He has had five services in schoolhouses, but other places remain still unoccupied. The frontier fields are only overchurched in spots, and great stretches are not churched at all.

#### A YEAR'S TRANSFORMATION

Here is what a year's work did for a South Dakota town: Arriving in December the home missionary found a church building but no organized church, four Baptists, a Sunday school of 17 members, a saloon, a pool hall, a gambling place and generally bad hole, no regular preaching, and a strong prejudice against Baptists. There were vile dances often, gambling and Sunday baseball were features, and the saloon ran the place politically.

In December a year later there was a Baptist church of 106 members, a Sunday school of 160, a chorus choir, ladies' aid and other organizations, 71 had been baptized and 32 united by letter, the pastor's salary was \$1,000 where formerly \$300 had been paid, the morning attendance was 260, evening 140, and prayer meeting average 80. Socials, devotion and practical service mark the church; politically the town incorporated and the saloon must go; pool hall abandoned and gambling leader gone. No dances, no Sunday baseball, church runs town, and church

and school go hand in hand, principal leading church chorus.

What did the minister do who accomplished this? Here is his record:

1. Lectured in public school.
2. Organized singing class and taught to read notes.
3. Taught in public school when principal was sick. He and wife baptized.
4. Ran a store for a week when proprietor was sick.
5. Organized Boys' Baraca Class, 26.
6. Organized Girls' Philathea Class, 11; 26 of these baptized.
7. Lead my own chorus of 38, nearly all of whom I baptized.
8. Organized Tennis Club and taught boys and girls the game.
9. Called at nearly every home within four miles.
10. Roomed with station agent at hotel and baptized him.



#### A Cruise in Southern Waters

During the winter and early spring numbers of tourist steamers visit Porto Rico, and among the tourists are nearly always a goodly number of Baptists. I desire to say for the benefit of any Baptists who may be coming this way that the Baptist missionaries in and around San Juan, where the tourist boats always stop, will be glad to meet them and be of any possible service during their stay of a day or more in this port. A postal card directed a week or more in advance of sailing to the writer (Rev. A. B. Rudd, Rio Piedras, Porto Rico) will insure the presence, on the arrival of the steamer in the bay, of Rev. F. P. Freeman, or Rev. P. D. Woods, or myself. It will be a pleasure to us to welcome our touring Baptist folk to this beautiful island and give them all the information we can as to matters of general interest and of mission work in Porto Rico.

Sometimes our traveling brethren look us up and sometimes they do not. It was a pleasure last Sunday to have Dr. and Mrs. Eaton of New York and a few other friends drop in at our San Juan Sunday school. A delightful half hour was spent on board the steamer before she left the port, answering questions as to our little

island and what the Lord is doing for us here.

Now let me say in conclusion that our Baptist friends of the North who desire a winter's vacation will make no mistake by availing themselves of a month's cruise in these southern waters where "December's as pleasant as May." — A. B. RUDD, *General Missionary.*



#### Negro Progress

The Woman's League of Kansas City, Mo., has established a working girls' home.

Two colored women took the semi-annual examination for physicians before the State board of medical examiners of Virginia.

The Germantown Site and Relic Society is marking the grave of the colored woman, Diana, who saved the town of Staunton, Pa., from destruction by the British soldiers.

The Excelsior Library, of Guthrie, Okla., founded by a colored woman, reports 8,000 visitors for the year, 3,296 books loaned, 520 books added. The library now has 2,380 volumes and subscribes to 22 periodicals. Mrs. J. C. Horton is librarian.

The West End Workers' Association in the San Juan Hill district of New York reports the following institutions mainly or entirely for the benefit of colored people: Five institutions for the care of the sick at home; four churches; two institutions for cripples; ten schools; three day nurseries; three dispensaries; three employment bureaus; three hospitals; eight industrial schools; five kindergartens; three institutions for legal and charitable advice; two milk stations; ten missions; three night schools; six recreation centers; and thirteen social clubs.

It is reported that the Negroes of Valdosta, Ga., pay tax on nearly \$500,000 worth of property. One colored stock company owns a \$20,000 office building in which are Negro professional men and other business enterprises. There are two schools, fifteen churches and twenty-one business enterprises, including drug and grocery stores. There are about 7,000 colored people in the town.

Boley, one of the several colored towns of Oklahoma, claims a population of 4,000; a bank with a capital and surplus of \$11,500 and deposits of \$75,804.44; twenty-five grocery stores; five hotels; seven restaurants; water works worth \$35,000; electric plant worth \$20,000; four drug stores; four cotton gins ranging from \$8,000 to \$12,000 in value; one bottling works; one steam laundry; two newspapers; two ice-cream parlors; two hardware stores; one jewelry store; four department stores; a \$40,000 Masonic Temple; two colleges; one high school; one graded school; two city school buildings; one telephone exchange costing \$3,000; 842 school children; ten teachers; six churches; two livery stables; two insurance agencies; one second-hand store; two undertaking establishments; one lumber yard; two photographers; one bakery and one of the best city parks in the State. The post-office here is the only third-class post-office controlled by Negroes. Its postmaster is the highest-paid Negro postmaster in the United States. The sidewalks throughout the city are constructed with the best cement and the streets are well lighted by the electric plant.

The colored people of Tennessee conducted 33,895 farms in 1900 and 38,308 in 1910. The farm land in their control increased from 1,500,096 acres in 1900 to 1,606,078 in 1910, while the value of all farm property owned and rented by colored farmers has risen 102.3 per cent. in the decade and now stands at \$54,086,230.

The largest blacksmith and repair shop in the State of Kansas is kept by a colored man in Atchison. His income is over \$8,000 a year.



#### A Gift that Paid

A correspondent writes: Rev. Peter Ryden is pastor of a Swedish Baptist Church in western North Dakota. When visiting his church, I learned about the long drives he has to make to his Sunday appointments, and incidentally that he lacked a warm, fur coat for that very cold country. I interested some friends and provided him with a good astrakhan fur

coat, adequate to his needs. Here is an extract from a letter about a trip made before he knew anything about the coat. "Last Thursday I was out to Niobe. When I tried for home, eight miles, there was a gale and snowstorm. My horse lost the road and I could not see in the night. After about half an hour I was able to make a farmhouse and stayed there over night. Next day I succeeded in getting home, but had to face a hard wind, temperature 14 below."

He also writes of some men coming in to have him go out ten miles to a funeral and to get a coffin, but the weather was so bad they could not get back for two or three days — temperature 39 below. After receiving the coat he writes: "When I came home and opened up the package, behold, there was one of the finest pieces of fur in all its glory, *for me*. I could hardly believe my eyes. I could only kneel and thank God for His mercy and pray for the givers." Later he writes that the two funerals for which he was wanted had to be postponed fourteen days.

Again: "Last Thursday the fine fur coat you sent me stood its first real test. I was that day out on a 28 mile drive, to conduct two funerals, with a high wind to face and temperature 26 below zero. I stood it well, thanks to the coat. So it was tested and not found wanting."



#### A Typical Home Mission Field

That deep, treacherous, wandering river — the Snake — forms the western boundary line of Canyon County, Idaho. On the opposite side of the river the state of Oregon "spreads" from valley to "bench," from bench to broken hills, and then it mounts up to snow-capped peaks; all within sight. On the Idaho side the river bank rises abruptly to a height of fifty feet or more. From that elevation the land stretches out into what is known as the Payette Valley. Flowing in a north-westerly direction and joining the waters of the Suade at the city of Payette, the east side of the valley is washed by the waters of the Payette River. Geological formations show that the valley was once the bed of a large lake or inland sea. The soil is exceedingly fertile and of great

depth. It produces immense crops of melons, vegetables, grains and grasses. But the greatest wealth of the valley consists of its apple and prune orchards. Here, "amidst the rivers," the big red apple has almost become a synonym for gold.

The people that occupy comfortable and attractive houses along the avenues are orchardists and farmers, intelligent above the average, and one would have to go a long way to find better schools than flourish here. The moral tone of the community is good, and the people are busy. But they are so busy making money or a living that the Sunday schools and churches are not abreast with the material forward movements, though they are making progress. At Fruitland, in this valley, the Baptists have a neat house of worship seating 150, and a membership of about 50, with 35 resident members. The church maintains two preaching services and a good Sunday school. It was my privilege as well as profit (not financial) to serve a home mission field in the East. It was an old, unprogressive church. Every man believed something, but hardly any two "agreed as touching one thing." It was not for lack of religion, because they were religious enough to spare. Coming into the northeast, I found conditions entirely different. The work was newly organized when I was called to it.

The conditions on the two fields are as different as the fields are far apart, but efficient leadership is the essential need of both.

As to the home missionary and his qualifications, for such fields he should be first of all a man of strong faith in God. For men to flaunt material and financial success in his teeth is too often a temptation. He must believe God's promises and look to Him for the greater reward. Second, he must be a trained man if he hopes to "make good." He should by all means be a organizer, teacher and leader rather than an orator. He should be acquainted with methods, and know when and how to apply them. And to be able to "mix" with people in an intelligent, manly way should be taken into large account. Along with those things he must have a good per cent. of "stickability."

That means he should stick to his field and to the details of his work.—Rev. W. L. KYLES.



#### "Il Cristiano"

The Italian Baptist Missionary Association of America, at its fourteenth annual convention, held at Bridgeport, Conn., realizing the necessity the Italian work has for a Baptist paper, decided to begin the publication of *Il Cristiano*, a weekly periodical. Almost all the Italian missionaries, in spite of their meagre salary, subscribed for a substantial sum. The Baptist Home Mission Society sanctioned this movement and promised a little help. The Rhode Island and Connecticut Baptist State Conventions and the Hartford and New Haven Baptist Unions also promised a helping hand. The Baptist Publication Society will contribute \$20 a month toward this worthy cause, which is capable of doing so much good for the uplifting of the American ideals among the Italians in this country. Rev. G. Boccaccio, of Mt. Vernon, N. Y., and Rev. A. Di Domenica, of New Haven, were chosen as editors and publishers. If you want to help the Italian work, subscribe for a number of copies and send them to Italians in your town. Send \$5 to Rev. A. Di Domenica, P. O. Box 726, New Haven, Conn., and he will send ten copies of *Il Cristiano* to ten Italians whom you may know.



Do you have good literature going to waste in your home? There are over 5,000 hungry minds and hearts calling for it through our Mission; and we are anxiously waiting for an opportunity to help you place that "waste material" where it will bless and brighten the lives of far-away children, and tired and discouraged mothers out on the frontiers who have few comforts and no church or Sunday school privileges. Write for full particulars and for name and address of one or more families and become a "missionary by mail" by sending them your papers and magazines after they have served their purpose in your own home or Sunday-school.—*The Paper Mission*, Rev. B. A. Loving, Supt., Woodward, Okla.



## DR. SEYMOUR'S SUCCESSOR

The Publication Society has chosen Rev. Guy C. Lamson, its District Secretary for New England, to succeed Dr. R. G. Seymour as Missionary and Bible Secretary. The care of the chapel cars is included in this service. Mr. Lamson has been efficient and highly esteemed in his New England secretaryship, as in his previous pastorates, and is admirably adapted for the new position. The Society is to be congratulated quite as much as the man in this instance.

## COLPORTAGE WAGON NO. 14

Rev. John P. Speed, missionary on this wagon in northern California, has been assisting in meetings in King City. He finds it a great field and an opportunity for good permanent work. The Baptist is the only evangelical church and it was divided, but is now working together through his influence. Mr. Speed and his wife have also been working in rural districts. They recently drove more than a hundred miles in a week, and some of the work is difficult to describe. They are obliged to camp out most of the time, for there are no hotels or boarding houses near, and if there were the expense would be too great, and there is but little entertainment. Camping is not always delightful even in California. They are hoping for a new wagon, as the present one is short and only about three feet wide, so sleeping quarters are rather crowded.

"It makes me sad," writes Mr. Speed, "to see as I did large families of children who know nothing of a Sunday school and never go to church. I told the gospel story in several homes, and in some instances the mother had not given her heart to God. One such mother said she would try to teach her little flock of eight the way of the Cross. She purchased seven Testaments as an evidence of her intentions."

## PERSONAL WORK AMONG THE SWedes

Rev. Salomon A. Hutt, missionary colporter among the Swedes in Wisconsin, encounters many difficulties in teacher-training work. He finds it difficult to bring the schools up to what is desired because the teachers know little about the English language and there is no literature in the Swedish language for teacher training. There are not even lesson helps; all they have is the Scripture lesson printed in quarterly pamphlets; in a few schools Bibles are used in the classes. Many of the teachers are elderly men and women who work in their own way, which is not always the best, and it is almost impossible to get them to change their methods. The only way to help them is by personal visits and interviews; these sometimes help where regular institutes fail. He says, "I hope the time will come when we can turn the schools into English ones and get the younger element to take hold of the work, but we must be careful because as soon as we bring English into the Sunday school we must use it in the churches and then we would lose power for mission work among the newcomers of our Swedish nationality. We find when they have been here a few years and united with other interests it is impossible to reach them, but if we can meet them with the gospel they readily accept it. As most of our people are newcomers and have nothing but their hands and a good will to start with they are comparatively poor, but let them get their farms worked up and their homes in order and in a few years they will stand comparison with any nationality both in wealth and offerings to missions."

"In Bunyan there is a church of about seven families who came to the settlement ten or fifteen years ago, beginning among stones and stumps. For eight years they have partly supported a minister, given regularly to missionary societies, paid

about fifteen hundred dollars on a church building and divided among them seven hundred dollars more of debts on the church to be paid in two years. Some might do better but this is not bad among the stumps in northern Wisconsin. The northern half of Wisconsin and northern Michigan are largely settled by Scandinavians and others from Northern Europe. We feel as Swedish Baptists that if this part of the country shall be reached by the gospel and Baptist doctrines, it must be done by us because there are few strong English-speaking Baptist churches, and we are striving to accomplish the task."

#### .AN APPRECIATION OF COLORED WORK

The Alabama State Sunday School Convention sends the Publication Society the following note:

The Colored Baptists of Alabama highly appreciate the services rendered by Rev. L. W. Calloway, who has been working jointly under the employment of the American Baptist Publication Society and our State Sunday School Board. The papers read at the convention, discussions, addresses and sermons were educative, and more enthusiasm was shown than ever before in our Sunday school work. Dr. S. N. Vass was present; he lectured three times, and so interesting was he that the convention voted to invite him to lecture annually. We are grateful to the Publication Society for the interest it has taken in our general uplift. We thank the Society for sending out such men to labor among us as Dr. Vass and Dr. Calloway; their work is bearing much fruit already.

#### CHAPEL CAR "EVANGEL"

The car, after being in the shops at Muskogee, Okla., for some necessary repairs, is as good as new. The generosity and courtesy of the railroad men show their appreciation of the good accomplished and their estimate of the value of the chapel-car work. During repairs meetings were held at noon for the men. One official remarked, "Mr. Killian, we want you to do work like this for our men; that appeals to me, and anything we can do for you, let us know." Rev. J. C. Killian, missionary in charge, says: "Of all the

work we do, this railroad work appeals to me, for somehow both of us seem to get close to these men, and I feel at every chance we can get the cars should do the best for the railroad shops."



#### The Baptist Church at Jackson, Wyoming

##### AN APPEAL FROM THE PUBLICATION SOCIETY'S DISTRICT SECRETARY

This picture appeared in February MISSIONS, and it has "reached the eyes of some one who cherished the desire to put his or her money where it might do good." I have an offer from "A Gentleman from Pennsylvania" to be one of ten persons to give fifty dollars each to finish this church. Dr. Stephens, who wrote the article in February MISSIONS, offers to give fifty dollars. Where are the other eight persons who will send me fifty dollars in order to meet the conditions of the "Gentleman from Pennsylvania," and rejoice the hearts of fourteen of the most faithful, liberal and consecrated Baptists I have ever known, who are battling for righteousness on the frontier? These have given heroically, and I am sure that the readers of MISSIONS will delight to take a hand in establishing the Baptists on the farthest outpost of the frontier.

Dr. W. J. Williamson, pastor of the Third Baptist Church of St. Louis, has offered to go out there with me when the house is completed next July, and preach the dedicatory sermon. We shall be glad to have others go with us. Please read again the article by Dr. Stephens, and see if you cannot respond to this appeal, and then let a group of Baptists go out there for the summer vacation, dedicate this building, hold a great cowboys' camp meeting, and get some real frontier experiences at first hand. If this appeals to you, please write me at once.

JOE P. JACOBS,  
627 West 39th Street, Kansas City, Mo.



¶A prominent Congregational layman said to his pastor one day: "You gave a hundred thousand dollars to missions because you influenced me to do it." That should inspire other pastors.

## FROM THE EDITOR'S NOTE BOOK

Cotton and wheat are being exported from the mission fields of Uganda.

There are about 5,000 communicants of all denominations among the 25,000 Dakota Indians.

The Yonadis, a low caste people of South India, are turning in large numbers towards Christianity.

There are forty tribes of North American Indians, embracing 50,000 souls, destitute of Christian instruction.

There are 1,300 Christian Endeavor societies in India. The number in China is nearly 800.

The new steamer *Grenfell*, for mission navigation on the upper waters of the Congo, has been launched on Stanley Pool.

A permit has been obtained allowing the American Bible Society to ship twenty cases of Bibles into Persia each year.

There are not less than 1,500,000 sons and daughters of heathen parents who come under the influence of Christian mission schools each year.

The German Baptists entered Kamerun, the German colony in West Africa, in 1898. They now report six stations, 48 outstations, 53 native workers and 2,947 church members.

The dedication of the Y. M. C. A. in Kirin, Manchuria, was attended by the Chinese governor general, a group of foreign consuls and numerous Chinese and foreign residents.

At El Azhar University, the great Moslem institution of Cairo, Egypt, the studies, methods and text-books are the same as those of 900 years ago, but the modern spirit is creeping in.

*China's Millions* says colporters in the vicinity of Canton have but to show themselves and tell the Chinese that they have "Jesus books" (New Testaments) and they can hardly provide enough for those who want to buy them.

There are seventy-four temples of heathen cults in the United States.

Missionary libraries are being placed on some of the large ocean steamships.

The Roman Catholic church reports 15,800 missionaries and 200,000,000 adherents in the world.

Full liberty to preach in the streets

of Calcutta, at one time curtailed, has been restored.

The English Baptists lost by death during the past year thirty-nine ministers, among them Rev. S. A. Tipple, who for fifty-four years at Central Hill, Norwood, exercised a notable ministry, attracting men like John Ruskin to his ivy-clad church; and Rev. Decinius Dolamore, who in 1850 went to New Zealand, where he founded the first Baptist church in that colony.

The British and Foreign Bible Society sold 7,394,543 copies of the Bible last year.

The number of Protestant church members in India is 1,617,617. Of this number 817,000, or more than one half, are connected with American missions.

The "Grenfell Building," a combination hotel and clubhouse for fishermen and seamen, has been opened at St. John's, Newfoundland.

The Salvation Army in India has established small banks where the natives can obtain money at a low rate of interest.

At least ten college Y. M. C. A.'s are taking up the work of teaching immigrants the rudiments of English.

Presbyterian, Episcopal and Methodist churches have large interests among Protestants of Mexico, and they are supported in part by American benevolence. Five years ago a Presbyterian Church of Mexico was established, with its own general assembly. In it were united Presbyterians, South and North, from the United States, and such natives as had been gathered. A church of 5,000 members resulted, with a considerable educational system. A mission press with a newspaper is established in the City of Mexico.

Methodists have 7,000 members, with fully \$700,000 in property, a large part of which is in orphanages and schools. Work extends to the very North and also to the extreme South. In the City of Mexico is a mission press. The Y. M. C. A. has both a railroad and an ordinary association. The building taken over by Diaz was a new one and is reported to have been much damaged. While interfered with, all of the Protestant missionaries are safe so far as reported.



# Our School of Methods



## BAPTIST INTERESTS

### American Baptist Foreign Mission Society

Fred P. Haggard, Home Secretary,  
Ford Building, Boston, Mass.

A. W. Rider, Secretary Pacific District,  
812 Broadway, Oakland, Cal.

### American Baptist Home Mission Society

H. L. Morehouse, Cor. Secretary,  
23 E. 26th St., New York.  
C. A. Woody, Supt. Pacific Coast,  
308 Y. M. C. A. Bldg., Portland, Ore.  
A. M. Petty, Pacific Dist. Sec'y,  
Workman, Cal.

### American Baptist Publication Society

A. J. Rowland, Sec'y,  
1701 Chestnut St., Philadelphia.  
Geo. L. White, Supt. Pacific Dist.,  
308 Y. M. C. A. Bldg., Portland, Ore.

## "MISSIONS"

A BAPTIST MONTHLY MAGAZINE

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### Northern California Baptist Convention

C. W. Brinstad, Superintendent,  
15 Eucalyptus Road, Berkeley, Cal.

#### Women's Societies

Woman's Baptist Foreign Missionary Society, Ford Building, Boston.

Woman's Baptist Foreign Missionary Society of the West, 450 E. 30th St., Chicago.

Woman's American Baptist Home Mission Society, 2969 Vernon Ave., Chicago.

#### Other Organized Bodies

Northern Baptist Convention.

Baptist Laymen's Missionary Movement. W. T. Stackhouse, Secretary, 23 E. 26th St., New York.

Baptist Forward Movement for Missionary Education. J. M. Moore, Sec'y, Ford Building, Boston.

Baptist Young People's Union.

Baptist Brotherhood.

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Young People's Missionary Movement.

Laymen's Missionary Movement.

International Sunday School Ass'n.

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The \$3,000,000 Campaign,  
and "MISSIONS."



### With the Books

*Retrospection*, by Hubert Howe Bancroft, is a book that the reader is bound to enjoy because of the brightness of its style, the wide range of its topics (for it reviews in a sketchy way the American progress of the nineteenth century), and above all the personality of the author-historian. Mr. Bancroft introduced a new order of history making, and has the genius of saying things. You are not obliged to agree with him upon all points, and may indeed differ upon many, but that does not alter the fact that you will know more about many things when you finish the book than you did when you began it, and will have gotten some fresh view points. A veteran of eighty, there is nothing suggestive of waning powers or diminishing interest in this retrospection. It is a keen and shrewd and interesting commentator that is setting events before you graphically and with dazzling rapidity. One could wish that the office of president had been more respected and some personalities offend the taste, but this writer is nothing if not frank, and in the main he is kindly and just. The book has a chapter on Mexico that is especially timely just now, and that shows how accurate the historian's knowledge is, of the real conditions in that unhappy land. (New York: The Bancroft Co. \$2.00)



### Books Received

- A Rainbow in the Rain.* Jean Carter Cochran. (Revell. 50 cents net.)  
*Evangelistic Sermons.* B. H. Carroll. (Revell. \$1.00 net.)

*Epoch Makers of Modern Missions.* Archibald McLean. (Revell. \$1.00 net.)  
*The Struggle for Christian Truth in Italy.* Giovanni Luzzi. (Revell. \$1.50 net.)  
*The Transfigured Church.* J. H. Jowett. (Revell. \$1.25 net.)

*Quartettes and Choruses for Men's Voices.* George B. Hodge and Hubert P. Main, Eds. (Bigelow and Main Co. 40 cents net.)

*Men and the Kingdom.* J. C. Massee. (Revell. 75 cents net.)

*How to Live the Christ Life.* Russell H. Conwell. (Revell. \$1.00 net.)

*The Education of the Women of India.* Minna G. Cowan. (Revell. \$1.25 net.)

*Nathan Sies: An Epic of the East.* S. Moore Sites. (Revell. \$1.50 net.)

*Among the Heretics in Europe.* J. A. Packer. (Cassell & Co.)

*The New Pacific.* Hubert Howe Bancroft. (The Bancroft Publishing Co., New York. \$2.00 net.)



### Missions in the Magazines

This month the magazines are surfeited with a supply of articles dealing with the Balkans, Turkey, and the Near East situation. In the *Cornhill Magazine* for February, R. U. Howell contributes a "Sidelight on Young Turkey." The article is an account of a pleasant companionship in the family of an official under the Young Turks party. It is a pleasant sketch of reform, freedom, love, and good-cheer which cannot be read without contributing a new and happier element to one's understanding of Turkish life. In the same magazine Edith Sellers provides an article somewhat supplementary to the foregoing on "When there was Peace in

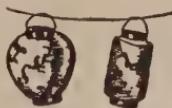
the Balkans." It is a picture of life in the border town of Podgoritzia before the Balkan War broke out, the only city of all that region where Mohammedans, Roman Catholics and Orthodox, Turks, Albanians and Montenegrins were on friendly and peaceable terms one with another. In contrast to such pictures of Near Eastern life is the account of "Christians and Islam in Turkey" which occurs in the *Nineteenth Century*. This is a severe arraignment of the Turkish government in its relations with the people of the Balkan Peninsula. The author lays full blame on the Sick Man of the East for the backwardness of the Balkans during the 500 years of Turkish misrule, and contrasts that period with the marvelous strides made by these same peoples in the last forty years of relative freedom.

In the *Contemporary Review*, Herbert Bury, Bishop of the Anglican Church for North and Central Europe, writes of "A Pioneer Mission in Siberia," the article being an account of his tour through that desolate north region in the interest of such groups of Anglicans as he knew were scattered over that great field. The sketch contains some striking pictures of Siberian life and throughout lays emphasis upon the evidence and value of British-Russian friendliness. The Bishop's tour looks, in all probability, to a more well-defined undertaking of the Anglican church in Siberia within the not distant future.

For the reader who is interested in missions, articles dealing with the awakening of the Eastern peoples even in matters of commerce and industry should make a special appeal. Such an article is that on "How the Railroad is Modernizing Asia" in the February *Review of Reviews*. This is a review article and touches all corners of the Far East, showing how India, Turkey, Ceylon, Persia, Korea, Japan and China are all being revolutionized by the extended railroad construction now being carried forward within their respective borders. The article is well illustrated with some fine photographs.

One of the best of the Home Mission articles is that in the March *Canadian Magazine* on "Communing with Ruthenians." It is a fascinating sketch of the religious life, rites, and ceremonies of

these simple children of Galicia who have brought to their new homes in strange and cold Alberta, the religion of their old homes in far-off Austria. It is an entrancing picture and seems to carry us far away across the Atlantic instead of just across our northern border only a few hundred miles from Spokane. In *McClure's* for March a brief narrative on the "Jewish Invasion of America" calls attention again to the growing importance of the Jew in American life, points out that ours is the second largest Jewish country in the world, and that the one million Jews in New York City constitute the largest Jewish community ever gathered in a single locality. It brings to us afresh the Jew as a factor in our Home Mission environment. In the March magazine number of the *Outlook* "The Problem of the Widow Salvini," by Jacob A. Riis, portrays, in the heart of a great city, a telling picture of poverty mercifully relieved by the touch of pity and sympathy exercised both by the tenement neighbors and by the social workers. It suggests one of the acutest situations with which our largest city churches, and many of the smaller ones too, are coming face to face, and it leaves in the mind the pressing query, "What is the church doing to help such as the widow Salvini solve their problems?"



Negro Progress

The recent United States bulletin on agriculture shows astonishing increase of farm ownership among colored people, who form 6 per cent. of all the farm owners; and of colored farmers, 26.2 per cent., or 241,221, own their farms. The Negroes of the South owned 186,676 farms in 1900, 218,467 in 1910. They have added over 2,000,000 acres to their farms and the value of the land and buildings has increased during the decade from \$106,500,000 to \$273,000,000, an increase of 156 per cent. The value of their land per acre is greater than the value of white farmers' land.

**Financial Statements of the Societies for Eleven Months Ending February 28, 1913.**

				Balance Required by March 31, 1913		Comparison of Receipts with those of Last Year Increase Decrease	
				1911-1912 1912-1913			
<b>FOREIGN MISSION SOCIETY</b>	<b>Source of Income</b>	<b>Budget for 1912-1913</b>	<b>Receipts for 11 Months</b>	\$299,120.39	\$198,693.31	\$214,746.83	\$16,053.52
	Churches, Young People's Societies and Sunday Schools	\$214,746.83		227,500.26	61,601.91	52,439.74	\$9,162.17
	Individuals	32,439.74		28,46.59	51,015.38	52,902.41	.....
	Legacies	52,902.41					1,887.03
	Income of Funds, Annuity Bonds, Specific Gifts, etc.						.....
	Totals	90,949.21	9,567.79	80,848.46	90,949.21	10,100.75	.....
		\$564,895.03	\$392,159.06				
<b>HOME MISSION SOCIETY</b>	<b>Source of Income</b>	<b>Budget for 1912-1913</b>	<b>Receipts for 11 Months</b>	\$411,038.19	\$411,038.19	\$28,041.30	\$9,162.17
	Churches, Young People's Societies and Sunday Schools	\$352,992.00 <sup>a</sup>	\$140,164.70	\$212,827.30	\$127,613.13	\$140,164.70	\$12,551.57
	Individuals	127,000.00	9,914.73	117,055.27	11,689.70	9,914.73	1,744.97
	Legacies	70,000.00	70,000.00	.....	60,000.00	70,000.00	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.						
	Totals	115,985.00	75,070.07	40,914.93	92,969.92	75,070.07	17,899.85
<b>PUBLICA- TION SOCIETY</b>	<b>Source of Income</b>	<b>Budget for 1912-1913</b>	<b>Receipts for 11 Months</b>	\$295,149.50	\$292,252.75	\$295,149.50	\$22,551.57
	Churches, Young People's Societies and Sunday Schools	\$118,708.86	\$66,268.20	\$52,440.66	\$62,760.92	\$66,268.20	\$3,507.28
	Individuals	22,000.00	17,057.06	4,942.94	11,652.61	17,057.06	5,404.45
	Legacies	.....	14,176.41	.....	6,677.65	14,176.41	7,488.76
	Income of Funds, Annuity Bonds, Specific Gifts, etc.						.....
	Totals	57,383.75	36,892.08	6,315.26	33,494.79	36,892.08	3,397.29
<b>WOMAN'S HOME MISSION SOCIETY</b>	<b>Source of Income</b>	<b>Budget for 1912-1913</b>	<b>Receipts for 11 Months</b>	\$134,393.75	\$63,698.86	\$114,585.97	\$134,393.75
	Churches, Young People's Societies and Sunday Schools	\$164,400.00	\$86,421.41	\$77,978.59	\$84,628.31	\$86,421.41	\$1,793.10
	Individuals	21,134.00	7,742.28	13,389.72	5,059.88	7,744.42	2,684.40
	Legacies	10,000.00	8,820.49	1,179.51	17,199.04	8,820.49	8,378.55
	Income of Funds, Annuity Bonds, Specific Gifts, etc.						.....
	Totals	17,500.00	18,740.43	\$92,647.92	17,625.19	18,740.43	1,115.24
<b>WOMAN'S FOREIGN MISSION OF THE WEST</b>	<b>Source of Income</b>	<b>Budget for 1912-1913</b>	<b>Receipts for 11 Months</b>	\$213,034.00	\$121,726.61	\$121,726.61	\$5,592.74
	Churches, Young People's Societies and Sunday Schools	\$83,000.00 <sup>b</sup>	\$45,897.06	\$37,102.94	\$44,207.67	\$45,897.06	\$1,689.37
	Individuals	47,808.19	23,381.03	24,867.16	13,385.97	23,381.03	9,795.06
	Legacies	3,500.00	2,440.43	1,096.97	1,665.23	2,404.03	738.80
	Income of Funds, Annuity Bonds, Specific Gifts, etc.						.....
	Totals	1,174.00	1,132.55	41.45	1,229.90	1,132.55	97.35

<sup>a</sup> Of this amount \$68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the budget is to be met.

<sup>b</sup> To this sum should be added the debt of the Society, April 1, 1912, of \$78,659.43, making the total sum required \$1,054,592.65.

<sup>c</sup> Of this amount \$83,419.67 is for specials to be apportioned to the churches but to be spent for the purposes indicated only if raised as specials.

<sup>d</sup> To this sum should be added the debt of the Society, April 1, 1912, of \$72,478.77, which amount is not included in the budget.

<sup>e</sup> Of this amount \$4,000.00 has not been apportioned to the churches but needs to be raised over and above the apportionment if the budget is to be met.

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American Baptist Foreign Mission Society  
Ford Building

Boston



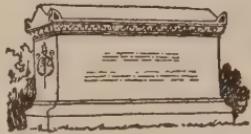
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